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THE
Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
 OF CHRISTIAN MISSIONS

JUNE, 1917

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CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is more important to give the exact title of the Society, thus: I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society..... If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

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THE ISLE OF PINES

See "The Debt of the United States to Cuba," page 379

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

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No. 6

THE PROGRESS OF THE KINGDOM

THERE has never been a day in our time when as now every man and woman and child are asking how can I help. For the moment individualism seems to be forgotten. The welfare of the nation is the uppermost thought of each one. The man or woman who today would declare that self-interest is his chief concern would be pitied or despised. Men of the first rank who yesterday were using their gifts for their own enrichment have today put all their power and ability at the service of the government, for the simple reason that the nation needs it. Men of all classes have willingly laid aside their own interests to accept the post the nation may assign them. To hear of the array of ability that is marshalled at Washington for the purpose of defining and supplying the nation's needs is to be thrilled with admiration. Money could not buy it. Nor could any compulsion produce the power that will help "make democracy safe."

Patriotism is Manifest All this is easily accounted for by the simple explanation that Americans are patriots. For the majority this explanation will suffice, but it is not enough. The ques-

tion is whether the Church shall be content to let it go at that, or whether the service which the Church as such may render does not depend on its ability to help the people to look beyond this and learn what lies behind. What we see in actual performance as the result of a compelling summons is an exhibit of what will be the ordinary rule and practice of society once men have learned the fundamental lesson of democracy. That was revealed by our Lord when He showed that service is the normal expression of human energy and that self-seeking is an offense against the law of life. The Church's high privilege is to help all men learn the lesson our time is teaching the world.

As of Old The same thing has happened many times during the struggle upward of human society. Now and again there have emerged conflicting principles which could not be reconciled. Inevitably men have resorted to the law of the jungle for a solution of their difficulty and the horrors of war have been poured out upon the nations. Now let us hope we see the final contest of that struggle which began when it was at last understood that the Incarnation revealed human liberty. At

first men thought only of the liberty of the individual, and they fought to establish it. The processes of growth have gradually made it clear that liberty does not belong to the individual alone but to the whole family; and men are fighting again to establish it. This time victory will mean peace for the nations, for when this is passed one thing at least will be manifest. The world will know that civilization must have other foundation than sordidness and greed and self-seeking.

THE multitude can see these things today no more clearly than in the past. To these it may easily appear to be merely another struggle of brute force to protect rights, or to guarantee security. If it ends here who shall say that later on it will not need to be done all over again because men did not know the day of their visitation? To make no reference to the price paid by her allies in the struggle to preserve civilization, what more tragic thing could befall than that the glorious martyrdom of France should teach the world nothing with regard to the disastrous mistakes it has made while it has been trying to realize its ideals?

Yet this may easily be the result if there is no voice to call the thoughts of mankind away from the struggle which is a horrible incident in human development to the truth which will make such incidents impossible once it is understood.

Through the Church Thinking of our Father in Heaven as revealed in our Lord, we may be sure that His heart is broken by the misery His children suffer because they would not hear. The Church should surely burn with desire that the world today shall listen so that it may learn from those who can teach it, that the fires of God are

burning out the dross, not in wrath against His creatures, but in order that His children may be set free to live according to His beneficent purpose.

Must Hold to Him To say such things in the face of present conditions would be flippant if they had only a mortal's opinion to support them, and they would be futile if what men have learned through their own experience and suffering were the only criterion. But happily the Church is delivered from such risk. All that is happening in the world today was depicted in the human life of our Lord. He confronted the same forces that have caused this disaster in all His acts. He laid down His life, submitting to become the victim of the very forces that have overwhelmed the world today, in order that He might destroy their dominion over men. He rose again from the dead that men might live in hope. If men set free have through ignorance thought to use these forces in developing their civilization, and have become the victim of them for the present, it does not mean that God's purpose shall be defeated in the twentieth century after having been so gloriously vindicated in the first. It only means that mankind has been deceived. It remains with the Body of Christ to determine whether when the horror has passed and quiet at last has fallen men shall have learned that separated from Him they can do nothing.

THAT all mankind whom He had redeemed might know and be saved from that which we are witnessing and from the suffering which in God's providence we too may share, the Lord Christ bade His Body show Him to the nations and make them understand. That Body's mortal limitations have hindered it in its

The Church Must Reconsecrate Herself

task, and the forces released by partial knowledge of the truth are working havoc. Could any summons be so peremptory as is made by the nations' suffering to that Body that it purge itself and assemble its strength and set itself about the task which means peace on earth, among men of goodwill? In its day of comfortable-ness and plenty, it has lightly lagged. It has gone aside to enjoy things as they are. It has all but assented to men's heedless assumption that the civilization which He taught men to dream of could be established apart from the Christ. The day has come when the house of cards has fallen down. It will lie at the door of God's Church if men try to rebuild that house, for the Church alone knows that He is the way and the truth and the life. Therefore upon the Church will it rest if the world does not learn the basis upon which the new order must rest.

**To the Winning
of the
World**

In this awful day of God there is but one position possible for the man or woman who believes that our Lord is the Revelation of the Father. If we have labored to forward the Mission He committed to His Body that service must be pressed with all the zeal that our understanding can stir in us. If we have been intermittently trying to help, we must by the help of His Spirit become steadily industrious. If we have given for His use of that He intrusted us with, we must enlist others in that consecration. The whole world is stricken with a sore disease, nor can its health be restored until it has been brought and laid at His feet that He may make it clean. In Galilee men found a way to bring the helpless one into His presence. The Church can render the same service to the stricken race if it believes that a way is worth finding and if that way is sought with energy.

EVERY year there passes under the eye of the Board of Missions a picture that is at once most beautiful

**Each Year the
May Meeting**

and inspiring, pathetic and discouraging. This is when at its assembling in May the Board meets to make its appropriations for the ensuing fiscal year. It is a simple and commonplace business, yet containing for the one having imagination all the elements of a drama intensely interesting. The appropriations are based on budgets prepared by the several bishops and their advisors showing the estimated amounts needed for the work. These budgets are all in the same form. First the statement of expense that must be met in order to take care of the men and women actually at work, and then are appended items which should be added for new work made possible by the ability and devotion and self-forgetting of those who give themselves while we "pay our apportionments."

A Tragedy

To enable the Board to provide the bishops with means to accomplish the mission on which they have been sent, the Church theoretically does that which is being so splendidly exemplified in Washington today on behalf of the nation. Because the need of the least is the concern of the whole Body, all are supposed to bring of their best to the aid of the Master's Cause. If it could but be realized only for a little, the darkness would quickly be passed and mankind would be consciously living in that Light which lighteth every man that cometh into the world. Uphappily the limitations of mortals are manifest in the Body and the theory falls down. Instead of the Board being able to inspire the branches which the Church has planted with the enthusiasm that would come of generous support, its labor must rather be to study what may be omitted from the bishops' bud-

gets without putting the life of weak churches in jeopardy. One bishop tells of people coming far to ask for a teacher. He is answered that it is not practicable at this time to open new stations. Another tells of overcrowded schools. He is answered that he must be content for the present with maintaining his present staff. Another tells of our own flesh and blood who are as sheep without a shepherd. He is answered that he must wait yet a while. Another tells of a young woman who with the poor living provided for herself has sheltered helpless children until the expense has grown too great. He is answered there is no possibility of an appropriation. Another tells of the compelling need to help the colored people to bring up their children as good citizens. He is answered that nothing can be added. And so it goes—the answer those at the front receive from the brethren who have outgrown the need for help and are secure. And this when the whole world is in agony because it does not know its Saviour.

Because Some Are Heedless The pitifulness of it all is emphasized when we remember that such a condition is due to no fault nor hardness of heart, but to the heedlessness of the kindest and most generous people in the world. So much as the Board is able to do—it would be a pretty story if it could be told—is made possible by the amazing steadfastness and generosity of those who understand. Why does not everybody understand? How can they keep from understanding when they see before their eyes the horror that has fallen because men have thought they could make God's world beautiful without the help of the Son of God? Everyone who knows can teach some other one. Why should not the Church set itself courageously to the task of saving the waste that results from heedless ignorance?

THE mission held in Baltimore recently was a fine example as to how those who know may help those who are not thinking to appreciate the high service to which we have all been called. Read the article elsewhere and arrange to do the same thing in your town or community. There is nothing to hinder the progress of the Church's Mission now if all will stop and think, for nobody who thinks will be in danger of withholding his offering, nor will he neglect to make intercessions. We all know beyond peradventure that the Christ working through His Body would quickly bring to the human race that which some know already in their experience, if every member of His Body reverently offered Him of their possessions with intercessions.

THE situation in Mexico may well engage the sympathy and invite the prayers of all good people. That republic has suffered much and now after years of civil war those interested with the settlement of her affairs are faced with a difficult task. Good order and the enjoyment of free institutions cannot be had except at the price of patience and long experiment. Every American will wish them Godspeed and will be interested in all that shall be done. It is safe to say they will go further and will want to do anything in their power that will help the Mexicans to attain success in their high endeavor. Especially must this be true of the Church which for years, in small measure, to be sure, yet with singleness of purpose, has been giving of its best towards helping the Mexicans to attain that character which is essential to self-government. The new constitution which went into effect the beginning of May has caused some disquiet

among us on account of certain radical clauses. We must be patient and rest assured that so far as these may turn out to militate against the liberty which every republic delights to safeguard, they will be readjusted or interpreted so as to avoid putting an unnecessary obstacle in the way of Mexico's development. We may be sure that justice and broadminded statesmanship will finally prevail to the welfare of the people and the good of God's Church. Meantime we may trust the wisdom of the bishop and his staff, composed as this is of Mexicans and Americans, to keep the situation well in hand and by their cordial co-operation so to commend the Church to the government that this will recognize in the Church's mission a real supporter and efficient helper in all that is undertaken for the advancement of good government and personal freedom. Mexico and the Church there need sorely at this time the intercessions of the faithful. The readers of *THE SPIRIT OF MISSIONS* will remember especially Bishop Aves and the American Church Mission.

THE best proof that a man or the Church can have that service rendered is acceptable to God is that He

**Central
America**

gives new opportunities for service. For this reason all will read with interest the report of the visit recently paid to Central America by Bishop Knight and Dr. Gray. It is most fit that we should send, indeed it is to be regretted that we have not long ago sent, a mission of help to the people there. Let us hope that the day may quickly come when this may be done. Not only does the helplessness of the people make a strong appeal, but it is our national obligation to help those so closely bound to us by all the ties that unite nations. Moreover it

is hardly pleasant to think that at such a time as this we should allow the Church in England to carry a burden which she might properly transfer to us.

THOSE who are ambitious that their sons may be helpers and not hinderers in the struggle forward of human society may well study with their children the brief notice of

**Archdeacon
Thomson**

Archdeacon Thomson which appears elsewhere in this number. There is something magnificent in the steadfastness with which Dr. Thomson clung to his purpose. Fifty-eight years ago he gave himself to China to help that great people as he might to learn the secret of life and growth and liberty. All those years were years of testing. At one time he literally stood alone. Always (as is the case with all those who do such work) he labored without sufficient equipment. Sometimes no doubt he had a right to question even whether the Church cared. Yet he never wavered in his purpose, nor questioned the supreme value of the Mission to which he gave himself in his youth. After he was an old man his desire to serve was not less eager than at the beginning. When he had passed the age when he might have retired with honor, he wrote the Board that he would forego his furlough if there was risk of his not being allowed to return to China. His heart was set on being buried in the midst of the people to whom he had devoted his life. On the theory that the value of a man's life is determined by the kind and degree of the service he rendered to his generation, it would be hard to find a truer model than this to set before a boy who desires his life to count for the most.



THE SANCTUARY OF MISSIONS

IF they who fought themselves the fight,
If they who ran themselves the race,
Are circled with the crown of light
And see their Maker face to face;
What guerdon his, who others too,
Arms, aids, encourages in strife?
Who keeps their country in their view,
And points in midst of death to life?

—John Mason Neale.



THANKSGIVINGS

WE thank Thee—
For the opening of the door of opportunity in Cuba. (Page 379.)

For the long life and noble example of Archdeacon Thomson. (Page 393.)

For the life and work of Bishop Edsall. (Page 421.)

For the willingness of people to help themselves even though the task is simple. (Page 395.)

For the glorious fact that Christ is preached in the very heart of heathendom. (Page 397.)

For the message of the Church to children. (Page 405.)

For the zeal and consecration which made for success in the Baltimore missionary campaign. (Page 409.)



INTERCESSIONS

WE pray Thee—
That more and more the Church may recognize her opportunity in Cuba and may accept her mission there with gladness. (Page 379.)

That Saint Timothy's, Tokyo, may be given all things needful to the better interpreting of Christ to the students. (Page 389.)

That the American Church may willingly meet her responsibility in Central America. (Page 399.)

That the Church in Long Island may be blessed and strengthened. (Page 413.)

That the intercessions of Thy people may prevail and that the bounds of Thy Kingdom may be enlarged. (Page 429.)



PRAYERS

For Protection to Missionaries

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; we commend to Thy Fatherly care all whom Thou hast called to take part in the missionary work of Thy Church. Watch over them, we beseech Thee, for good; defend them from all dangers both of soul and body; from the pestilence that walketh in darkness and the sickness that destroyeth at the noonday; give thine angels charge concerning them, and let Thy Holy Spirit rule in their hearts, prospering all their work to the glory of Thy Holy Name; through Jesus Christ our Lord. Amen.



For Vision

FATHER of Mercies, who to Thine apostle Saint Peter didst reveal in threefold vision Thy boundless compassion; forgive, we pray Thee, our unbelief, and so enlarge our hearts and enkindle our zeal that we may fervently desire the salvation of all men, and labor joyfully in the extension of Thy Kingdom; for His sake who gave Himself for the life of the world, Thy Son, our Saviour Jesus Christ. Amen.

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CATHEDRAL CHOIR, HAVANA

THE DEBT OF THE UNITED STATES TO CUBA

By Bishop Hulse



CATHEDRAL
TOWER, HAVANA

THE United States is under peculiar obligations to Cuba. It is responsible for her existence as an independent nation. It is obliged by treaty to intervene in order to preserve public order. This definitely assumed obligation it owes to the people of Cuba and to the world at large. In a way it guarantees Cuba's existence, and so finds it necessary to insure order and public peace—and such justice as is needed to preserve the peace.

Not only as a nation do we owe a debt to Cuba, but the people of the United States are indebted to the Cuban people. We are drawing millions in dividends every year from Cuban soil. Often I hear it said: "Cuba is immensely prosperous, and ought to be able to finance all its own religious and social and educational work." Cuba is prosperous. That is, it is raising a large amount of sugar and receiving a large price for it. But that prosperity is reflected in the great cities of the United States rather than in Cuba. For a large proportion of the most profitable sugar mills are owned in the United States, and the dividends are disbursed and spent there. Moreover, that which stays in Cuba in the shape of wages and profits



soon finds its way to the United States, from which Cuba draws nearly all of its supplies. In a few months after the money is paid out in Cuba it finds its way there to pay for bread and clothes.

The United States is getting rich, not exactly at the expense of Cuba, because we render service for all that we receive, but out of Cuba. The workmen on the sugar plantations are helping to advance our prosperity and

we owe them something more in return than simply fair and living wages. We must take an interest in their spiritual and moral welfare. As we receive the large profits from the work of the men on the plantations we ought to be ready to contribute in return something for their religious and social benefit.

The Church has undertaken to do this in some measure. It is the agent the nation is using to make some fitting return for the income we receive from Cuba.

In Church and school we are thus trying to give them some of the benefits of our newer civilization in return for what they are doing for us. In doing this we are also helping the nation fulfill its political obligations.

Peace and order in a democratic community must rest on a spiritual basis. There must be self-restraint, confidence, respect for the rights of others, a desire to do the right thing without the necessity of legal compulsion, willingness to subordinate one's personal interests to the larger interests of the community.



BISHOP HULSE

Nowhere else is this so well taught as in the loving discipline of the Church and the Church school. It is the Christian religion the people of Cuba need first, as it is the Christian religion the people of the United States need, and our type of Christianity with its training for freedom is especially needed.

Cuba has just been passing through the horrors of a revolution, the second within twelve years. Much damage has been done both to property and to credit. The progress of the island has been retarded, it is difficult as yet to say to what extent.

Such movements can be put down by force, but they are very costly. It is far better to prevent them. And they can be prevented only by the spirit of religion and education. We need a great school where we can train the future leaders of Cuba for a life of efficient service under the inspiration of religion. It is far cheaper to spend a million dollars in religious education than to have fifty million dollars' worth of property destroyed, not to mention the loss of life and the setback to the progress of the country. We have the opportunity, the people are willing to learn and are especially anxious to have their children go to schools where they can learn English. We are trying to establish a parish school in connection with each mission, and we want to have a central boarding school for boys so well equipped that those who are anxious for a real education will flock to it. If we can train the future leaders we need have no fear for the orderly development of the community in the future. But it must be more than intellectual. Many of those concerned in present affairs in Cuba have a splendid intellectual training, but they are out of touch with religion, because they are dissatisfied with the ecclesiastical organization with which they are familiar.

This is the object of the Church in Cuba. To bring to its people the advantage of our type of Christianity.

We are trying to do this in many ways, but we especially emphasize worship and education. Our work is not only among Cubans but also among Americans and West Indian Negroes.



VIEW FROM CASA GRANDE, SANTIAGO

MISSIONS FOR AMERICANS

Scattered over Cuba there are many small American colonies and many isolated Americans. They represent American civilization to their Cuban neighbors. They are removed from the old restraints of home and we are under a peculiar obligation to give them



SCHOOL AT LIMONAR

the religious comforts and restraints which they enjoyed in the United States, not only for their own sake but also that they may properly represent us and our institutions to their neighbors.

The colonists are usually very poor, having put all their money into land. Most of them are trying to get a living raising citrus fruits, and many of them are in isolated places, difficult to reach, and the visit of the missionary is a real comfort to the people. When I visited Paso Estancia last winter we had to ride five miles on horseback from the railroad station to reach the place where the service was held, fording a deep river on the way. Service was held under a strip of canvas stretched from tree to tree. There was a good attendance of people who had come from far and near. When it was over a woman came to the missionary, with tears in her eyes, and thanked him for coming and said: "I enjoyed it all, it was like a breath from home."

In the Isle of Pines there are many American colonies. English is the uni-

versal language there. There are about four thousand English-speaking people on the island, and it is becoming quite a winter resort, having several very comfortable hotels. The Church has five missions on the island and owns four church buildings and a rectory. One missionary serves all the missions very acceptably with the aid of an automobile.

WORK AMONG NEGROES

There are many English-speaking Negroes in Cuba, especially in the eastern end of the island. The majority of them are members of the Church of England. We have therefore the duty of shepherding them. Some of our largest congregations are composed of Negroes. The parish in Guantanamo is almost exclusively Negro. The congregations are always large and the services inspiring. The school there under Miss Ashhurst's devoted leadership is doing a fine work with the young people. Guantanamo always has the largest confirmation classes of all our missions.

There are many Cuban Negroes. So far as I know the Episcopal Church is the only ecclesiastical organization doing any work especially for Spanish-speaking Negroes. In the Roman Catholic Church and in the Protestant Churches they are to be found scattered among white folk, but no special effort is made to care for them. We have three missions especially for them and one industrial school. The industrial school is at Limonar, where we have thirty-five scholars. The missionary here, the Reverend Emilio Planas, has the ambition of carrying on a school like Tuskegee and has made a brave start. We could do no more valuable thing for this race or for Cuba than to second his efforts. He also cares for the mission in Coliseo.

Coliseo is a town of about one thousand people, largely Negro. No other communion is working here. We have a church and school. The congregation is not large. The missionary explains this by calling our attention to the fact that most of the people are only one generation removed from Africa and some of the older ones were among the last cargo of slaves landed in Cuba. On a moonlight night in the full of the moon the drums will beat, and the people will flock out to the plaza for their real worship—the worship they brought with them from Africa. Gradually, through our school and the efforts of the missionary, this is being changed, and the Africa at our door is being driven back.

Our newest mission is at Jovellanos and is also for colored people. It is under the charge of a candidate for Holy Orders, who opened a school less than a year ago. At my visitation in February, eight were confirmed and a large congregation was present. If it were not for the danger of making the Church in Cuba exclusively Negro, this side of the work might be pressed to very large proportions. But it is better in the long run to keep the races together in one Church, even though they worship in separate congregations. There remains the most important part of our work—that among the main body of Cubans.

SPANISH SERVICES

We have congregations in all the large cities of Cuba, some of which are making encouraging strides, but our most interesting work is done in the country.

The rector of the church at Ensenada De Mora makes fortnightly trips up into the hills to the isolated communities to be found there. Ensenada is a little pocket of level and fertile land between the ocean and a



SAN FELIPE, LIMONAR

range of high mountains in the southeastern part of the island. A sugar mill is located there and one of the owners supports our missionary. In addition to his work among the twenty-five hundred workmen, twice



CHURCH AT ENSENADA



GODFATHER AND GODCHILD

a month he gets on horseback and climbs the mountains to the little valleys far up the mountain side. No other minister of religion visits these people. He is the parish priest they call on for weddings, baptisms or any Church service. The pictures show a party given in his honor at one of these visits when he baptized the last baby of the patriarchal household.

Los Arabos is a small village in a sugar-growing community. We have a mission here and the missionary is called by his friends "John the Baptist" because he baptizes so many babies. Last year he baptized one hundred and twenty. He is able to do this because in addition to his work in the village he rides around on horseback week after week through all the neighboring country, visiting each little hamlet, gathering the children into week-day Church-schools, calling on the people, and preaching as he finds opportunity. There is a great work for an itinerant missionary in the countryside of Cuba. The great industry of the island is agricultural and the people are scattered about in small hamlets. Many of them never hear a word about religion or see a minister of religion of any sort from one year's end to another.

In the cities, churches are sufficient and religious opportunities many, but in the country they are few and far between. For this reason the Church, while not neglecting the cities, is stressing the work in the country. It is needed more and is more fruitful.

Last January I made a trip with our missionary in Camaguey province, over the country which has just been devastated by the revolutionists. The mission here includes all of our different kinds of work. This trip was especially interesting because the usual means of transportation had broken down and we had to do the best we could. I met the missionary, Mr. Snaveley, in Ceballos, going there from Havana. My train was so late



READY FOR THE BAPTISM

that I missed connections at Ciego de Avila, the junction point, and had to take an automobile to Ceballos, about seven miles. On my arrival I found the white English-speaking congregation waiting for me in order to have a celebration of the Holy Communion. That evening we had confirmation for the Negro congregation and four were confirmed. The next day we started for Cespedes. The train was due there about eleven in the morning. Service was appointed for the evening and we expected to spend the afternoon visiting the people, instead of



SUNDAY-SCHOOL AT SAGUA LA GRANDE



LA TRINIDAD, LOS ARABOS

which we spent it in the railroad station at Ciego de Avila, waiting for the train which was eight hours late. Some day I shall write an account of my experience waiting for trains in Cuba, but that is too large a story to tell now. When we finally reached Cespedes a little after six, as we started to get off the train we were met by the assistant missionary, who told us to stay on, we could not have



BLOCK HOUSE AT CEBALLOS

service that night because every family in the town had a case of measles and no one could come out. We stayed on the train and went on to Camaguey. The next morning there was a celebration of the Holy Communion in Spanish, and in the evening, evening prayer in English.

The next day was Saturday and we started for Nuevitas on a train which left and arrived on time! We were due for a Sunday service in La Gloria, forty miles distant by water. A motor boat usually makes the trip, but this time the motor was out of commission, and we had to hunt up a sail boat. We finally found one going our way, the owner of which promised to land us at the port of La Gloria by six o'clock that night. We had a beautiful sail, but the wind was contrary, and it was necessary to beat back and forth, so that when six o'clock came we were about half-way, and then the wind went down! We drifted slowly along until eleven o'clock when we finally landed at Port Viaro, five miles from La Gloria. We left our grips in the dock shed and walked up through the dark over a rough and rocky road, and finally reached our destination a little after midnight. La Gloria was an oasis with its well-appointed church and comfortable rectory. The three services here the next day were a joy and a delight.

Sunday night we inquired about a boat and were assured that one would certainly go to Nuevitas on Monday. So Monday morning we got in the stage and went down to the dock. The engineer tried to start the boat but it would not go, but he told us he would soon fix it. So we waited—and we waited, all day in the hot sun, but the boat declined to move. When five o'clock came we got on the stage and went back to La Gloria.

That night we hunted up a man who said that he would drive us through the woods and across the mountains to Camaguey. The next morning be-

fore six we started for the forty-mile drive. We went in a farm wagon without any springs, over a road which had just been cut through the dense forest, up a steep hill, then through a pass where the road had been blasted out of the solid rock and where the rocks rose on either side five hundred feet or more, and finally when the sun was high we came out on the shadeless *savannah*. Camaguey was reached in time for the afternoon train to Nuevitas, and we went back there and had a confirmation service in Spanish, when five were confirmed. The next morning there was a private confirmation of a sick man and then we started on our homeward trip, which went along without any excitement or special interest. The next week the whole province was in an uproar. The revolutionists were burning railroad bridges and destroying stations and looting stores, travel was impossible, so I just escaped being marooned for a month.

What is the result of our work? Is it worth the effort? The direct result seems small. We report only 1,832



TEMPORARY CHAPEL, CESPEDAS

communicants. But our indirect influence is widespread. The Roman Church which had been established so long that it had gone to sleep is waking up. Through our teaching and preaching men are getting a better idea of what religion is. We are changing the spiritual atmosphere of the country. We are training men for freedom; in many ways our influence is working far beyond our ecclesiastical borders.



ON THE ROAD TO MATANZAS



SAINT TIMOTHY'S SUNDAY-SCHOOL, HONGO, TOKYO

SAINT TIMOTHY'S—A CHURCH FOR STUDENTS

By the Reverend J. A. Welbourn

At its meeting on May eighth the Executive Committee of the Board of Missions authorized Mr. Welbourn to appeal for five thousand dollars. It has been some years since THE SPIRIT OF MISSIONS has called attention to Saint Timothy's Church, Tokyo, and we therefore take the greater pleasure in presenting this article for your consideration.



THE beginning of Saint Timothy's was some fifteen years ago when I went to live in Hongo to work with Mr. Sakai, who had just started a dormitory for the students of the Imperial University. A small Japanese house was rented as my residence, one room of which was fitted up as a chapel. The first congregations consisted of the few students in the dormitory, its old steward, some two or three Christian ladies we had heard of, my Christian servants, Mr. Sakai and myself. On Saturday afternoons I had a Bible class for two students who were sent me by a missionary. These were all we had to start with.

We named the infant mission Saint Timothy, because the work was intended to be largely for young men, but Sakai had been moved to establish his dormitory, called the *Doshikwai*, by the great need for Christianity among the several thousand students of the great Tokyo university, the leading educational institution in the empire. Agnosticism was known to be rampant and the Christian forces were weak. So the special work of the new mission was obvious and its field lay immediately around it.

The beginning of the work was small and simple enough but in the tiny chapel the first two converts from the

Doshikwai and others were baptized and confirmed and the congregations finally outgrew these quarters, when a house nearby was rented. Here the services were carried on and a Sunday-school started by a young student and myself.

Meantime I had come to this country on furlough and I spoke of the need of a church building for the young men of Japan. A committee of distinguished men lent their support to the scheme, and students, alumni and societies in colleges and Church schools became interested and made contributions. Special tablets in the church commemorate these gifts of Yale and the University of Pennsylvania. The other colleges and our leading Church schools have their names on a general tablet. A grant of six thousand dollars from the men's thank-offering of 1907 made the church possible. It was proposed to duplicate Saint Stephen's Church, Baltimore, and Mr. Julian LeRoy White kindly gave the plans used for that church.

After some unavoidable delays the church was completed, being consecrated on Advent Sunday, 1909. It was hoped to put up a parish house at the same time but the money gave out. Anyway the church was built. Made of brick and timber in the Elizabethan style, planned by a first-rate architect, it took rank at once with the best churches in Japan, indeed you may say that with All Saints', Tokyo, it set a new standard in church buildings. The



INTERIOR OF SAINT TIMOTHY'S

congregation appreciated their beautiful church very much, for the Japanese are an artistic people. Standing on a corner where hundreds of people pass daily, opposite a group of large student boarding-houses, it at once began its testimony to the religion of Christ, and its open door has invited all who go by to hear the message spoken within.

In these years since, the congregation has grown a great deal. Christian people in the neighborhood have discovered the church and many people coming from other places to the capital have been transferred to us. Men, women and children have been baptized. Hundreds of all classes have heard the Gospel from the lips of the best preachers our Church affords.

My assistant, the Reverend T. Nuki, has been with us about ten years. His father was one of Bishop Williams's converts and he was baptized in infancy. Coming to us as a catechist, he has been made deacon and priest, and is the only priest serving as assistant in Japan. We have also an excellent Bible-woman who is just the person for our church, so we have been most fortunate.

Perhaps we are prejudiced, but we think ourselves one of the best congregations in Japan in certain ways. The majority of the members of the

church are university students and graduates. They may not know any more than the students of other schools—indeed I doubt if they do—but they are considered to be at the very top of everything. It is practically impossible to obtain government office without being a university graduate, and Japan is a land where to be a government official is the highest possible ambition. University men are also sought for as teachers and by big business houses, to say nothing of the doctors and engineers. They are also *the* catches of the matrimonial market, it being almost a disgrace not to have one for a son-in-law. Matches are not made in heaven in Japan but by parents anxious to secure their daughters' futures as best they can.

But this is only to show you that a congregation of university men is quite something in Japanese eyes, so there is reason for our pride. They are called "square-caps" in student slang, and they invariably wear these caps, though they more often have on the cotton kimono and divided skirt with the wooden sandals than the blue uniform with its brass buttons, which all schools have. Alert, eager to learn, ambitious for themselves and for their country, heirs of the noblest traditions of their race, they are the hope of their nation. Who would not rejoice at every one such young man enrolled under the banner of the Cross?

The students of our earlier years are now out in the world in various honorable capacities. Two are teachers in Saint Paul's School; three, doctors in Saint Luke's Hospital; one is head of the city educational bureau; one a city engineer; one an insurance man. Some are scattered in foreign lands and so still are registered as members of Saint Timothy's: one is secretary of the embassy in London, one is at the legation at The Hague, one in the big Japanese steamship company in Calcutta, one in Brazil and one a farmer in Washington state.



MR. WELBOURN, MR. NUKI AND THE CONGREGATION OF SAINT TIMOTHY'S

While our congregation is largely of the university class, we have students of other schools, the families of our graduates, some few old people and those in humbler walks of life.

The seventy children in our flourishing Sunday-school are all practically real little "heathen"—"non-Christians" we call them—not being from Christian families. They come only because they want to and it is the fashion nowadays to go to Sunday-school. They don't remain "heathen" in heart, at least, long after they come, for they soon learn the Lord's Prayer and the Creed and many hymns, and they are taught the life of our Lord and Old Testament stories. At the Christmas entertainment—a great event among all children in Japan, "Christmas" being a regular Japanese word now—it is most touching to hear these children tell in various ways the story of the birth of Jesus. One cannot but think of the possibilities of that new and great influence that has come into their lives.

The young men who come to church or to my house for Bible classes didn't go to Sunday-school when they were boys, one of them told me. They used to throw stones at the church. Science has gotten in ahead of religion, they seem to have no root of faith, no foun-

ation upon which to build, they question everything and it is dreadfully hard to make an impression upon them. These Sunday-school children, however, are different: religion has entered their minds and hearts before they know what science means. We may lose them for a few years when they think themselves too big to come to Sunday-school—and how to keep them is still a problem—but I don't believe they will forget all they have learned, and when they come back as college boys or high-school girls, they will not think the religion of Christ an incomprehensible thing.

The effect of these Sunday-school children upon the future of the Church in Japan is, to my mind, incalculable. So it is that while we do everything we can to attract the university students and I have English Bible classes to which as many as thirty or forty a week have come, still now we are trying to go back of them and get hold of the *children* long before they reach the university age. The Sunday-school meets in the church as there is no other place, and it fairly swarms with them on a Sunday morning. I can show you something of how they look in the picture but you can't see the smiles of the little boys nor the gay flowered kimonos of the little

girls, and as a magazine is not a victrola you will have to imagine how well they can sing. One really cannot be too enthusiastic about Sunday-school children in Japan.

Now, not only is the Sunday-school getting too big to be satisfactorily taught in the church but we want to carry the work a step further. We are very anxious to have a kindergarten where we can have the children six days a week instead of one. Kindergartens have proved their value in Japan and do not need arguments in their favor. We can't have a kindergarten in the church nor yet on the vacant lot back of it—a lot left vacant for the parish house which didn't get built before. I didn't say a word about this parish house when I was in this country five years ago, because it didn't seem essential just then, but now it is. We want it first for the kindergarten, then as a place for clubs and classes for the older Sunday-school children, besides the Sunday-school itself. We shall find other uses for it too, but these are quite definite now.

Hongo, the section of Tokyo where Saint Timothy's is situated, is one of the most important parts of the city. The Imperial University with five thousand students, and a preparatory college with one thousand more, make it the educational centre of the Empire. It has one hundred and thirty thousand inhabitants, largely of the kind that would live near a university. There are several other parishes in Hongo but out and beyond us there is none, so we have a fair field and the city is growing rapidly.

Realizing the importance of Hongo, the Y. M. C. A. has just built a branch for university students—a fine brick building, including club rooms, dormitories, and gymnasium. Not long ago I passed a handsome brick building looking exactly like a church, but when

I went inside I saw on a rostrum, where our chancel would be, a shrine with a concealed electric light shining on a gold image of Amida Buddha! They have lectures Saturday night and Sunday morning and a Sunday-school, all being in direct imitation of the Christians. I have never seen anything like this building before. You can see that the Buddhists hold Hongo to be of some importance.

So it is that we want a parish house, and it is estimated that a substantial one of brick and timber, not out of harmony with the church, will cost five thousand dollars. Prices in Japan are high and going higher. We could build one for less, no doubt, but it would have to be of much cheaper construction, and cheap things literally fall to pieces before long. We want a building that will thoroughly equip Saint Timothy's for many years to come so that it may do the work waiting to be done. College people in Japan have very little money and they could never erect such a building, but is it too much to ask the Church in America to give it to us now before our children grow up?

WE have no church building at Anchorage, Alaska, but the Reverend T. P. Howard, a former missionary of the Presbyterian Board, has taken up work there. He will minister to the mining camps and along the railroad, as well as in the town, and Bishop Rowe asks for reading material in order that a work similar to that so successfully carried on at Cordova and Fairbanks may be inaugurated. Anchorage is one of the terminals of the new government railroad. Although only two years and a half old, it has a population of 4,000, with banks, hotels, water, electric and telephone systems. Reading matter should be sent by mail to the Reverend T. P. Howard, Anchorage, Alaska.



THE BOARD OF MISSIONS has learned with sorrow of the death of the Reverend Elliott Heber Thomson, D.D., Archdeacon of Shanghai. For more than fifty-seven years Archdeacon Thomson devoted himself with unflinching fidelity to the Church's work in China. To his steadfastness, faith and vision are due many of the most fruitful efforts made by the Church to interpret the Christian Revelation to the Chinese people. This is notably true of our great medical work in the city of Shanghai. It was begun more than half a century ago through Archdeacon Thomson's efforts and for many years received his fostering care, especially through his services as chaplain of Saint Luke's Hospital.

As pioneer evangelist, as translator of the Scriptures and the Book of Common Prayer, as the trainer and leader of Chinese clergy and other helpers, his life has deeply influenced the life of China. Modest, faithful, untiring, Archdeacon Thomson has shown the Church what a missionary can do and be. The Board of Missions thanks God for the life and work of this good and great servant, and rejoices that in the providence of God he was permitted to see, before the close of his long and useful life, some of the results of his self-denying labor.

To Bishop Graves and all his associates in China, both foreign and Chinese, as well as to Mrs. Thomson and Archdeacon Thomson's children, the Board sends the assurance of its sincere sympathy.

—Minute passed May ninth, 1917

ELLIOTT HEBER THOMSON, D.D.

By John Wilson Wood, D.C.L.

THE Venerable Elliott Heber Thomson, D.D., Archdeacon of Shanghai, China, died in that city on April 23, in his eighty-fourth year. Archdeacon Thomson was the oldest member of the Church's mission staff, both in age and in point of service, either at home or overseas. He went to China in 1859, immediately after his ordination to the diaconate. For more than fifty-seven years he devoted himself with characteristic modesty and fidelity to making the Christian revelation known to the Chinese people.

Archdeacon Thomson was born in Fredericksburg, Virginia. He prepared for the ministry at the Virginia Theological Seminary, so many of whose graduates have gone to the mission fields of the Church abroad. He reached China in troubled times. The nation was still suffering from the effects of the Taiping Rebellion and Chinese troops were fighting against what were considered the unjust aggressions of England and France. There was frequent expression of a violent anti-foreign feeling. On several occasions the life of the new recruit for the Church in China was seriously threatened. Then followed the days of the Civil War in the United States, with the resulting decreased support, for the time being, for the Church's enterprises abroad. Illness compelled the retirement of some of the China missionaries, death

removed others, including Bishop Boone. In the years 1865-66 Mr. Thomson was the only clerical representative of the American Church in the whole of the Yangtze Valley, where our great work is now located.

When peace at home made reinforcements of men and money possible for the Church's work in China, Mr. Thomson welcomed Bishop Channing Moore Williams, who, in 1866, had been consecrated as bishop of Japan and China. With faith and vision, disciplined by seven years of trying experience, Mr. Thomson began to lay foundations for the future. With only fifty dollars in money, but abundant determination and the aid of a Chinese friend, he started the medical work which has since grown into Saint Luke's Hospital, Shanghai, with its attendant hospital, Saint Elizabeth's, for women, and its dispensary outpost in Jessfield. For many years Mr. Thomson served as chaplain of Saint Luke's and by his bed-side ministrations won the confidence and affection of hundreds of Chinese, leading many into Christian discipleship.

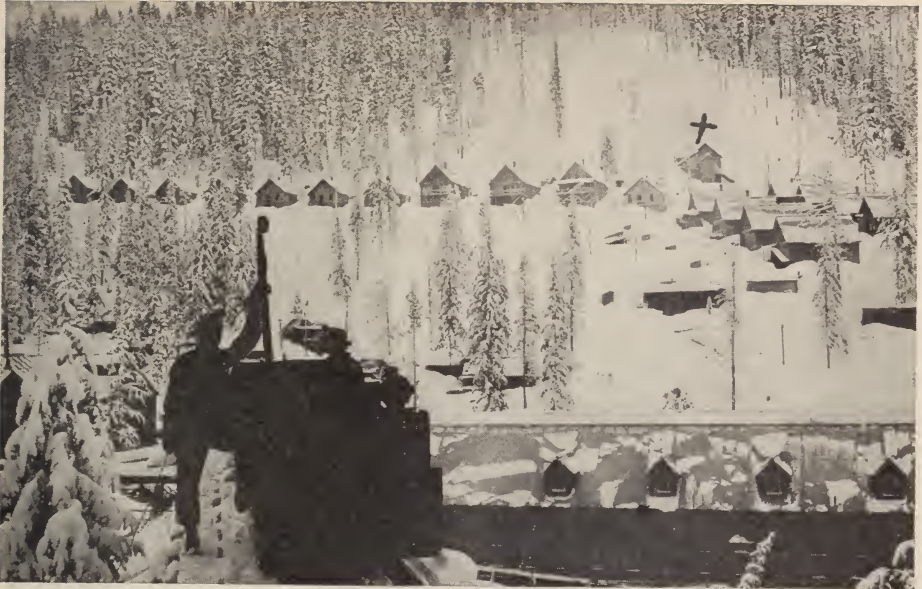
With the aid of a devoted Church family in Philadelphia, Mr. Thomson established in Shanghai the school known as Baird Hall, which proved to be a forerunner of Saint John's University.

With his growing mastery of the Chinese language, demands were made upon Mr. Thomson to undertake literary work. He not only took a leading part in our own mission in translating the Book of Common Prayer into popular Chinese, but also served upon a committee of the American Bible Society for a new translation of the Scriptures. While engaged in these exacting tasks, Mr. Thomson never neglected evangelistic work. In company with Chinese helpers, he traveled many hundreds of miles on foot, by chair, or on some of China's water-ways, to carry the Christian message as far afield as possible. Thus thousands of Chinese heard for the first time from this friendly brother from the western world the story of Our Lord's life and love. In this pioneer work, Archdeacon Thomson visited most of the larger cities of eastern China, where our Church now has her strong central stations. In the days of Archdeacon Thomson's pioneering, the arrival of a foreigner was generally the signal for threatening demonstrations on the part of the people. His unflinching courtesy, however, and his genial kindness and good-fellowship almost invariably won a way for him under the most adverse conditions.

Such itinerating work for the direct preaching of the Gospel could not fail to impress upon Archdeacon Thomson the vital importance of training Chinese workers to be the heralds of the Church to their own people. One of the greatest contributions he made to the upbuilding of the strong national Church of China was the selection and preparation of the Chinese young men who were to become teachers, catechists and clergymen. In this way he has multiplied his own strong personality at least four hundred fold. Nearly one hundred Chinese clergy have been prepared for the ministry either directly by him or by him in co-operation with others.

When Mr. Thomson reached China in 1859, there were less than one thousand living Chinese disciples of our Lord. To-day the Christian community of all names numbers nearly two millions, while in China, as in Japan, the influence of the Christian people is deep and widespread out of all proportion to their numbers.

The man who once stood alone as the representative of the American Church in China with only a handful of Chinese Christians about him, was permitted to see the work of the Anglican Communion in China organized into a great national church, independent of the Church in other lands so far as its right and ability to govern itself are concerned.



LOOKING ACROSS THE VALLEY FROM THE INTERSTATE-CALLAHAN MINE

Note the gable windows in the roof of the bunkhouse in the immediate foreground. The schoolhouse is the one marked by a cross on the opposite side of the valley, behind the row of company houses

STEPS IN THE SNOW AN EXPERIENCE IN IDAHO

By the Reverend Wilfred E. Roach



OVER a year ago, some of the communicants at the Interstate-Callahan came to me and asked that I come up to the mine and hold services. This began a quiet work which has given good returns in a

new and strong camp, nine miles up in the hills from Wallace.

We use the schoolhouse because it has a piano and can be secured easily. You can see from the cut how high and mighty a building it is. It may be right for the school to look down

on the people, but the Church should be down amongst the people. However, as we had to go way, way up on the fir-clad hill we tried to draw the people up with us. This brings me to the point of my story.

When the usual twelve feet of snow has fallen, it is a long and hard task to get to the schoolhouse. Many is the time that we have had to reach out the helping hand and draw some frightened and weary person up to safety beside the missionary, who, to tell the truth was as nigh a fall and down-hill slide as anyone else! But the ascent was simple when compared to the going down. The children, or as they are colloquially known out here as "the kids", had a nice, smooth,

slippery little path by which they speedily and effectively made the descent. It was not a matter of the way of going with them, for little cared they for more or less snow in face and ears and neck, and there was usually a little mix-up on the downward trip. With a suit-case full of prayer-books and hymnals, and a hand-bag containing the vestments, the missionary envied the care-free children. Oh yes! missionary and bags have come down together more quickly than they went up!

Finally one of the men, a communicant from Vermont, decided that he would build a set of snow-steps. The difficulty, however, was that his right hand was partly crippled by rheumatism.

The next time the missionary reached camp, he found an enthusiastic group examining and commenting on

"The Stairway." There it was, fine and crooked, but serviceable just the same. You should have seen the crowd that night. All seemed to want to try the new contraption. Such singing of the old hymns had not been heard in that canyon before. The crowd enjoyed the service to the full. From then on, we had an easy ascent and a dignified descent for ladies, children, men, and priest.

When asked how it was done, the communicant said, with becoming modesty, that by working with a hatchet all morning and most of the afternoon he had finally accomplished the task. Being right-handed, he had to use his untrained left hand, but even so he performed a deed, the benefit of which we all enjoyed for the remainder of the winter, and a precedent was established for the years to come.

THE GOSPEL IN THE TEMPLE OF THE GOD OF FIRE

By the Reverend Robert E. Wood



I HAVE just returned from a visit to Ichang, and find the Church papers telling of the General Convention. Naturally I am much interested in what our own dear

bishop has to say. *The Living Church* quotes him as follows:

We cannot say that we have in the mission field solved the question of Christian unity, but we can say that there is a better spirit of co-operation existing there than we have here. (That is, in America.) Face to face with the same difficulties, we know that we can help each other, and that each can get help from the other. So we do work together in many ways, in far more ways than is done here.

This is pre-eminently true in Ichang, where three missions—the Swedish, Scottish and American Church Mission—recently united in an effort to make Christ known amongst the heathen. They succeeded in securing a large heathen temple in the city—the temple of the god of fire—for the purpose of an evangelistic campaign. Large preparations were made, and many Christian workers secured. They all prayed and worked for some weeks previously. The three missions decided to extend an invitation to myself to act as the missionary.

The meetings continued for eleven days, with two preaching services daily. The weather was perfect, and the people sat on benches arranged in the court of the temple under the open



PREACHING CHRIST IN THE TEMPLE OF THE GOD OF FIRE

sky. At one end of the courtyard was the shrine of the god; at the opposite end a stage for theatricals. (The fire god is supposed to be especially fond of the theatre and he is best propitiated by giving him a play now and then. That is why his temple is provided with a stage.) During the meetings the stage was our pulpit from which Christ was preached. Attendance was most satisfactory. Even in the daytime when most people are busiest we had one or two hundred. At night there were several hundred, sometimes nearly a thousand. In addition to the regular missionary, there were two speakers each evening, one being selected from the missions. Much interest was manifested and the order was very satisfactory. A committee of Christians looked after the people, and talked to them either individually or in groups, before and after the preaching. In this way the

names of three hundred and seventy-three inquirers were taken. I am proud to relate that in this instance, at least, our own mission showed up exceedingly well, for three hundred and fifteen of these names were taken by our men. Later on, these would-be inquirers were visited in their homes, and on the evening before I left Ichang about one hundred of them were gathered for the first instruction. I was given the privilege of addressing them once more.

Surely there is reason for thankfulness to Almighty God for giving us such great encouragement. We know that such a thing as this would have been utterly impossible only a few years ago. The magistrates of the city who loaned us the temple were most kind and obliging. The two Protestant missions which united with our own in this effort and extended so cordial an invitation to the mis-

sioner had but one idea in mind—to make Christ known. I say “Protestant”, but I need hardly remind the readers of *THE SPIRIT OF MISSIONS* that we have no word for this in Chinese. “Gospel Hall”, which is plainly evangelical in its tone, is the name adopted. The preaching of the Gospel is what Protestants are engaged in, rather than going about looking for trouble, as the word protestant is so apt to convey to our minds. In other words it is positive and not negative. From this point of view, why may not we who are here, as Bishop Roots says, “not to create the Protestant Episcopal Church in China, but a great national Church worthy of the name,” unite in a *positive* effort to preach the Gospel? In other words, one feels that in the mission field, in the presence of an overwhelming heathenism, there is much common ground upon which Christians of every name may unite. In preaching to the gatherings in the fire god’s temple I tried to make it clear that Roman Catholics, Protestants, and members of our own Chinese Holy Catholic Church, were all worshipers of one God, and were all redeemed by one Saviour. Naturally I thought best not to touch upon differences at that time and place, but to present, first of all, the great fundamentals of religion, pre-eminently the doctrine of one God, and salvation for all men through our one Lord and Saviour, Jesus Christ.

Now lest anyone should misunderstand, I hasten to add that I glory in the Catholic religion in the fullest sense of the word; and the Church’s sacramental system and ministry as the means for the extension of the Incarnation are as necessary a witness as the Scriptures and the Creed, but the *preaching of the Gospel must precede* fellowship in the sacramental life of the Church. I esteemed it a very great honor to be asked by mission-

aries of other communions to help them preach Christ. It was indeed a most gracious act, for they know I claim to be a priest in the fullest Catholic sense of the word.

Between times, during my visit at Ichang, there was abundance of opportunity to exercise my priesthood. Not only did I celebrate the Holy Communion daily at the altar of Saint Joseph’s Trade School, where I was staying, but on Sundays I had the privilege of offering it accompanied by all the accessories of Catholic worship. I only mention this to show that one need not necessarily abandon his own position or make any concessions to Protestantism, as such, when he takes part in a united effort like this evangelistic campaign to preach Christ to the heathen.

THE first parish in the diocese of Ohio to meet its apportionment for this year was a congregation of deaf mutes. The first in the diocese of Washington was a congregation of negroes.

SAINTE MATTHEW’S HOSPITAL, Fairbanks, Alaska, will be glad to receive absorbent cotton, gauze and bandages for use in the hospital itself and the outlying country. Parcels should be sent by mail to the Reverend H. Hope Lumpkin, Saint Matthew’s Mission, Fairbanks, Alaska.

DR. STURGIS, Educational Secretary of the Board of Missions, is anxious to obtain copies of the *Southern Churchman* for May 22, 1915, and November 18, 1916, to complete his files. Will anyone who can do so kindly send the above issues to the Educational Department, 281 Fourth Avenue, New York?

ALL'S WELL THAT ENDS WELL, BUT—

By the Reverend Arthur R. Gray, D.D.



IN the construction of the drama the Greeks followed a certain fixed curve. From the outset the play climbed to the climax, from which followed the *katabasis* or going down to a happy or an unhappy ending. If the conclusion was unhappy, then was the drama a "tragedy", if all turned out well, "comedy"

was the name by which it was called.

On the shores of the Caribbean is now being enacted a sacred drama; the climax has been reached, and it is for the American Church to say whether the conclusion is to be tragic or comic, whether all is to end badly or well.

The opening scenes were set in Jamaica and the Windward and Leeward Islands. Following her ubiquitous traders and sloops of war, England had sent out chaplains and missionaries, whose labors were so fruitful that in time dioceses were established with large numbers of communicants. The names of these are Antigua, Nassau, Barbadoes, Trinidad, Jamaica, Guiana, and British Honduras. Of their size and prosperity you Yankees have but little idea. I venture to say that all things being equal there are not five dioceses in the American Church with as large a number of real, interested and devout communicants as are to be found in Jamaica. By way of an illuminating example 266,478 returned themselves as members of the Church in 1915! Burly New York only has about 94,000 communicants.

Now the first scene of our drama was placed in these English dioceses of the Caribbean. There tens of thousands of black people were thoroughly drilled in the teachings of the Church, so thoroughly that I know of no congregations anywhere possessing more loyalty and Church spirit.

Witness for example our experience in Bocas, Panama. For four years they had not seen a lawn sleeve, and for two years no stole, not even a deacon's, had been worn in their church. Worse, the financial aid which the United Fruit Company had been giving had been withdrawn because certain brawlers had been in evidence. And yet despite the absence of bishop, priest, and deacon and the serious curtailment of their resources the little church had remained wide awake. When we arrived the people came down to the dock one hundred strong with a band, and the church was filled with flowers, and the altar alive with candles.

It was my supreme privilege to conduct the first celebration of the Holy Communion that had been held in that parish for a year and seven months, so I had to seek out the linen and other appurtenances, and let me tell you there was not one out of place. Moreover, the people who were at my side knew the name and use of everything.

Having had to perform a similar task in out-of-the-way places before, and having as a rule found everything topsy-turvy and those in charge quite incompetent to render me any intelligent assistance, this Bocas experience came as a most delightful shock. And as for the service itself, it was wonderful to see how the people appreciated it. Their well had run dry and



THE REVERENDS A. F. NIGHTENGALE AND
J. T. MULCARE

they had more than missed the water. It was difficult to repress my emotions and to keep the tremolo out of my voice as I saw the joy in the faces of some who came forward to receive.

The catechist who had been keeping things going as well as he could had twenty-seven people for me to present to the bishop for confirmation. I inquired as to the instruction they had received and though I do not guarantee anything, am convinced that they all knew the Creed, the Lord's



THE REVEREND H. R. CARSON, BISHOP
KNIGHT AND FATHER COOPER

Prayer, and the Ten Commandments, and had listened to many sermons in the vulgar tongue, as the English rubric still delightfully puts it.

Now I want to know where in these United States you can find Church people like that? In most of the neglected communities that I visit they tell me, "Well, it's been so long since they had a rector here that most of the people have drifted into the Presbyterian or Methodist Church." Not so in Central America. Though those good souls have been forgotten, though they have been besieged by everything from Seventh Day Adventists to Romanists, they have stood loyal and enthusiastic and kept their churches going to the best of their ability. They fairly put to shame the churches at home.

Speaking of putting to shame reminds me of a useful time I had chumming with the Latin-American secretary of the Seventh Day Adventists. A deeply consecrated man he is. As he rather reluctantly told me, or rather answered my questions, about his life, I could not but marvel at his selfless devotion. For it is a rough life he has to lead. His salary is so meagre and the places he has to penetrate to are so difficult to reach that it is a wonder to me how he survives the hardships. The chiefest of his duties is the sale and circulation of books. Having for some years been convinced that the next big move for us is along this line, I was fascinated with his figures. Instead of encountering obstacles to the sale of the books of the Pacific Press Publishing Association (his church's business concern), he seems to have difficulty in meeting the demand. He showed me a volume on Hygiene and Sanitation of which he had sold thousands of copies at about four gold dollars each! Handsomely bound copies of the Bible find also a ready market in the hand of the skillful and consecrated book agents of that church. But they do



SAINT MARK'S CHURCH AND RECTORY, PORT LIMON

not specialize on Bibles. On the contrary their plan follows the Pauline maxim to the effect that that which is natural precedes that which is spiritual. I told him that I thought they were using the justifiable element in Jesuistry as he explained that, instead of trying to unload controversial or theological literature on a naturally uncontroversial and little educated people, they sell them good, simple books on economics and sanitary and religious subjects. *Magna est veritas et praevalabit* seems to be their motto. They are content to wait for the ideas, which their entirely innocuous books will create, to develop and grow until they bring forth fruits of intelligent faith and repentance. All in all Mr. Green and his local assistants are doing a work from which we have a great deal to learn.

They brought forward for confirmation a Chinaman at Bocas. He had been prepared by a volunteer, an unauthorized lay-reader up in the country, and they came twelve miles to the service. A mighty nice man is José Chong. I knelt by him at his first Communion and helped him find the places in a prayer book he had bought from goodness knows where, and I wish our Yankees would go

down on their knees and remain there as he did. The fact that these deserted Central Americans had brought a man from far Cathay in to God's Church is a testimony to their loyalty which needs no rhetorical comment. Mr. Chong, by the way, is a prosperous merchant.

Do I need give more illustrations of the thoroughness of the Churchmanship of the Caribbean Anglicans? If so, let me tell of the request we had to marry twelve couples at Bocas. They had been married by the state, but would not, said the catechist, "really feel married" until an Anglican priest had performed a supplementary service. It was a pity that



CHRIST CHURCH, COLON



UNABLE TO CROWD IN

we could not stay there long enough to do it, though I am still wondering how the marriage service could have been wholesaled.

Another scene which was significant was in Panama at the three-hour service on Good Friday. Mr. Carson told me before I went that there would be a crowd, but being used to our disregard of the day at home, I was not prepared for what I found. The church was literally black with them. I saw not a few trying in vain to get in at twenty minutes to twelve. Many came, they told me, who had not been to church for a long time, thus showing that whatever their delinquencies they could not square their well-ordered consciences with a neglect of Good Friday.

I could go on and give many more telling illustrations of the vigor of the Caribbean Anglicans. I could tell of hack drivers in Colon who, however meagre their knowledge, knew all about Father Cooper and the Church; of brethren inside Costa Rica who have not seen a real church or heard the liturgy in several years and who nevertheless have resisted the invita-

tion of dissenters to come to their chapel; of small groups who out of their poverty are providing liberally for the support of their minister. In Limon, for example, the West Indians, though almost exclusively employes of the Fruit Company, with wages of something like a dollar a day, give more money for the support of their church than is given by the Church people of any town of similar size and poverty that I know of.

I must revert to the theme with which I began: the sacred drama being enacted in the southern sea. Act I was laid in the English dioceses where the people were drilled in Churchmanship. Act II tells of their emigration. It came about in this way. There was a time when all the West Indies were in a flourishing condition. Then came the development of the beet-sugar industry in Europe



HOSPITAL CHAPEL, ANCON

and the alteration in tariff laws and the change from slave to paid labor and other momentous happenings with the result that the economy of the islands was all upset. Many of the inhabitants had before them the alternative of starvation or emigration. Needless to say they took the latter and the continental borders of the Caribbean began to fill up with peoples from its northern and eastern shores. A further emigration followed when the fruit business in Cuba and Central America waxed and grew strong. Its offer of fair wages to all who applied for jobs came as a God-send to thousands. And lastly the Panama Canal undertaking with its almost unlimited number of openings—they tell you in the Isthmus that the Jamaicans built the canal—lured thousands more away from their island homes.

Thus Act II of our play is the exodus, when Church people left their Harans and went out in search of work—to Cuba and Honduras and Costa Rica and Panama and Colombia and Venezuela. Nor were their expectations unrealized, since wherever they went wages awaited them.

But immigrants cannot live by bread alone and here we reach the climax of our drama. We discover the stage set on the shores of Central America with perhaps fifty thousand newly settled West Indians in the foreground. They are in large measure devoted Church people. They want to be ministered to and they cannot understand why leaving their homes has had to mean leaving their Church, and so they are waiting patiently for leaders. They are refusing to join the denominations, but, being inherently religious, how long can they keep it up?

Is not that a climax?

What shall the conclusion be, tragedy or comedy? Shall we be deaf to the call and, as the years roll by, let them drift away to goodness knows what, or shall we send workers and



CHURCH CHILDREN AT PORT LIMON

build up a diocese of, I venture to assert, ten thousand communicants; a diocese which will be mostly self-supporting?

Such is my drama of the Caribbean. England, to whom the jurisdiction belongs in Central America for the simple reason that she sent workers there while we slept, or rather while we were insularly ignorant of the terrestrial existence of that big peninsula—England apparently is ready to turn the work over to us. Archbishop Nuttall would have done it ere this had he lived, and we have reasons to believe that the concordat he agreed to will be ratified if we will but speak.

And so I say, all's well that ends well, *but* we cannot expect these good Church people to live on forever in a leaderless condition. Others have heard their appeal, but is not the call to us clearer and louder than it is to anybody else?

Have we any right not to send them help as soon as we can? All's well that ends well, but—



EPIPHANY MISSION PLAYGROUND

EPIPHANY MISSION

By Clementina Rowe



EPIPHANY MISSION in Tennessee is situated on a hillside in the northern part of the village of Sherwood. Sherwood lies on Crow Creek, or rather on the slope of the hills that shut in a narrow valley, through which runs this

stream. The N. C. & St. L. R. R. runs through the valley and has a station at Sherwood, made important by the Gager Company's lime works. The majority of the men in Sherwood work for the lime company in the quarry or mills. Others work on the railroad. There are farms north and south, but the northern farms are small and cut up between numerous members of the original families that owned them.

Epiphany Mission premises consist of a small yard and a little chapel sixty feet long, with a passage leading to a room called the "Mission Room". Back of this is a small bedroom and a tiny kitchen. The front yard is mainly filled by a gymnasium, including swings, a trapeze bar, rings, and a slide. A flower bed is fenced in along the mission room windows and a few trees have been planted since the premises were fenced in from the road. The small back yard has a tiny flower and vegetable garden, with rose arbors. Back of it lies a plot which was arbitrarily cut off from the lot when the latter was given to the church many years since. The lot now belongs to us and the working people who are allowed its use for a garden have voluntarily fenced it in.

The mission worker at Sherwood is the United Offering Worker in Ten-

nessee. The work of the mission is chiefly that of the Sunday-school with the very necessary and constant visiting thereby involved. Church services are held whenever a theological student can be had from the University of the South at Sewanee. As a rule there is one through winter and spring, with a substitute in summer. When possible, a priest comes from the university to conduct service and to celebrate the Holy Communion. Archdeacon Claiborne is always here at Christmas and constantly visits the mission through the year.

The Sunday-school, with the maximum attendance of twenty-seven the year before her arrival has since kept a steady roll of seventy-five to eighty-five or one hundred. Forty-five is a poor attendance. The pupils are very bright and responsive. The discipline was at first considered abnormally strict, but it has resulted in a thoroughly well-behaved Sunday-school capable of quiet attention during a lengthy morning service and reverence during the celebration of the Holy Communion.

In addition to Sunday-school work which has now begun to include a Bible-class for grown-ups, conducted by the theologian in the afternoon, we have different classes for the children—a knitting and sewing class, a weekday help to Sunday-school for the primary school, choir practices, junior mission study work, and "play socials" for children! Occasionally there are public socials open to the town, sometimes free, and again at a nominal cost. We have had a free Thanksgiving turkey supper, and mothers' socials at baby contests. Ice cream socials in the yard are popular in summer.

In the summer of 1916 the young people of Sherwood gave a box supper of the jolly old-fashioned sort to buy a victrola for the use of the Sunday-school of Epiphany Church. By degrees we are acquiring a very fine variety of records. Among these are educational records such as singing-games and marches for drills, patriotic songs, sacred songs, and some red-seal vocal records. When first played the children preferred the simpler instrumental march music but now they appreciate the vocal records of good singers. They do not at all care for rag-time. We would appreciate receiving more records at any time but it would be a waste of postage to send any rag-time. On Washington's Birthday and other days, the children have given figure dances, songs and plays suited to the occasion, the result of patient rehearsals. They have learned to sing the "Star Spangled Banner", and to salute the American flag. Once we had to borrow the flag from a Chicago lady visiting Sherwood, but last May we were presented with two by a good friend in New York. A large flag with all the stars, would be a very welcome gift. Sometimes the women attending the clothing bureau sales suggest socials for money-raising towards repairs of the premises. Thus a concrete fence was built through a quilt auction, accompanied by a lemonade sale. The women made the quilts.

The baby contests have been the pleasantest of grown-up socials. During last fall, twenty-four babies were tested on five points each. Thirteen graded perfect, being above the standard in several points. The general average was 97+. The head nurse from the Hodgson Emerald Hospital at Sewanee, who conducts these tests, has also given demonstrative lectures on the care of sick children. Dr. Lear, the physician in residence, has given stereopticon lectures.

Since the town or village has had an electric light plant, we intend using

electric power for our very good lantern, and giving educational and missionary lectures this year, with better power than acetylene gas.

Mention has been made of the women's clothing bureau. This is supplied by boxes donated from the various Woman's and Junior Auxiliary branches. All the repairs and improvements, much of the social work and the dispensary supply work, are supported by cheap sales during the weeks when boxes come at Christmas or in spring. The clothing is a great help. It assists to tide over a year of little work and poor wages, and to raise the general standard of living in good years.

As there are two physicians—a visiting and a resident doctor—for Sherwood, the dispensary consists of such remedies as any well-equipped home should possess: medical soaps, salves, powders and bandages, witch hazel, malted milk or other health foods, infants' and mothers' supplies, soft gowns or pajamas for sick children, old sheets and pillow slips. We need a regular supply of these. During epidemics, such as we have had of grippe, measles or pneumonia, our stock is rapidly exhausted. Mission funds from the sales have to go for food for our sick children, and also to pay carfare to Sewanee, when sick or accident cases are taken to the hospital for free treatment. The people appreciate more each year the work done by this young hospital.

Now that we are in a state of war, the girls have asked how they may help. I have suggested that we can make bandages. If friends will supply the material we could work for the nearest local branch of the Red Cross. The girls have learned plain knitting but we cannot buy wool or knitting cotton in Sherwood. If any of our readers chose to send us any I shall be glad to see that it is used for knitting scarfs or wristlets, and the women would knit stockings.



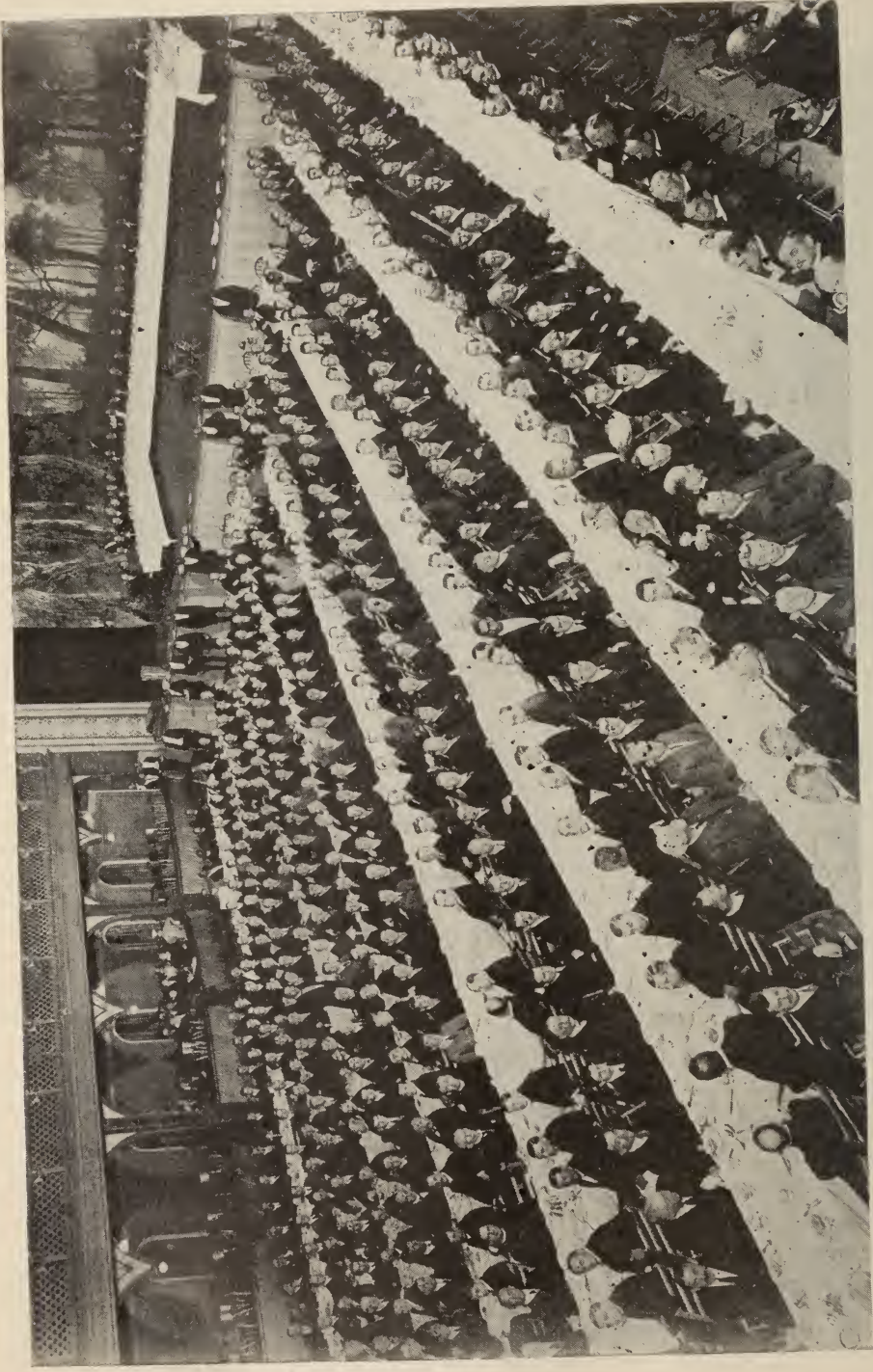
“COME ON IN AND PLAY”

Two other institutions with which Epiphany Mission is in touch are Saint Andrew's School for boys, and Saint Mary's for girls; both near Sewanee. We have a boy doing good work at the former, and several very bright boys in Sherwood who deserve to be sent there. Saint Mary's has two sets of our girls. It was to this school that two dying mothers bequeathed their little girls, one of them telling the worker at Epiphany Mission: "I want my children to belong to your Church, because you all are the most civilized Church in this country." When asked in what way civilized, she said: "Because you have hospitals and schools, your preachers explain the Bible, and you do good works."

We would much like to extend these good works, and place them on a permanent basis. We ought to enlarge the plant and provide a modest salary for a second worker. A vacation

school, a cooking school and a "little mothers'" school could be conducted with the help of a welfare nurse. Neighboring villages could be included in class work. The present chapel could be raised and a concrete foundation or basement hall built. This could be used for a classroom instead of the chapel or the mission room which is too small for even its present use as a primary Sunday-school room. It would form a fine open air parlor or porch with pretty walls. This is the *only* yard in Sherwood to be had as a public playground with supervised children's play. A small concrete cottage could be raised at small expense, in a village where a limestone quarry and mills are the main industry. Thus two workers could live decently and be a mutual support.

The village itself will increase with the coming through of the new pike connecting with the Dixie highway.



ONE THOUSAND MEN
(See page 411)



AT THE CLOSE OF THE AFTERNOON MEETINGS

THE FORWARD MOVEMENT



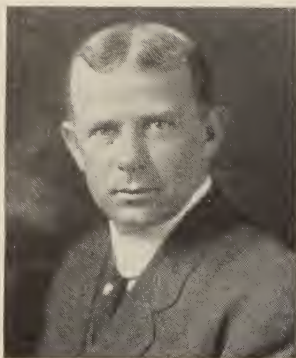
THE greatest missionary campaign ever held in this Church has just been completed in Baltimore, Maryland. Thirty-six parishes in the city and county of Baltimore, numbering eighteen thousand communicants, participated. The campaign was conducted by the Reverend R. W. Patton, D.D., secretary of the province of Sewanee, who has made a study of this plan for the last ten years and has used it with marked success in Richmond, Savannah, New Orleans, Cleveland, Cincinnati and Chicago.

One of the most important things connected with these campaigns is to

have the right kind of preparation. Baltimore was especially successful in this. A preliminary meeting was held early in March attended by nearly one hundred of the leading clergy and laity. A local committee was organized composed of nine clergymen and seven laymen, with Mr. George C.



MR. G. C. THOMAS, THE REVEREND
L. G. WOOD, MR. D. H. BROWN



MR. GEORGE C. THOMAS

Active chairman of the local committee

Thomas, a prominent attorney of Baltimore, as chairman. To him is undoubtedly due in a large measure the credit for the success of this preparatory work. An office was opened in the Fidelity Building three weeks in advance of the campaign, with the Reverend Louis G. Wood and Mr. David H. Brown in charge. These men handled the large mass of details with skill and devotion.

Meetings were held with the parishes and committees, sometimes as many as two and three in a single night. In addition to this the Rever-

end William Cleveland Hicks, the secretary of the province of Washington, was not only able to give much of his own time, but brought also his two immediate associates in this province, the Reverend Messrs. H. H. Stowell and W. D. Curran.

An enthusiastic meeting of the clergymen and parish committees of the city was held on April ninth addressed by Mr. Thomas, Dr. John W. Wood of the Board of Missions, Mr. H. F. Laflamme of the Laymen's Missionary Movement, and others.



THE REVEREND F. J. CLARK AND
DR. PATTON

The diocese very generously turned over to the publicity committee the entire April issue of *The Maryland Churchman*, the diocesan paper, and its usual edition of one thousand was increased to ten thousand to cover this particular work.

The campaign began on Sunday, April twenty-ninth, with special sermons and addresses in practically every parish in Baltimore and the immediate suburbs. The special preachers, in addition to the officers of the Board of Missions and the provincial secretaries and their associates, were the Reverend Messrs. T. P. Noe, W. H. K. Pendleton, W. B. Stoskopf, M. A. Barber and J. A. Welbourn, Drs. J. Y. Downman, W. C. Whitaker, H. T. Mikell and H. H.



THE FIDELITY BUILDING



PROVINCIAL SECRETARIES: HICKS, ROLLIT, PATTON, HARDING AND ECKEL

Milton and the Messrs. Oliver J. Sands and George B. Elliott. In all twenty-eight speakers participated.

The speakers emphasized the fact that this missionary campaign was not intended primarily to raise money, although that was one of the sure results, but to stimulate every department of parish life. Most of them were able to say: "We have tried it and it has worked with astonishing success with us." They emphasized the importance of attending the conferences during the week. These conferences were held Monday, Tuesday and Wednesday, both afternoon and evening, at which Dr. Patton developed the theme of the *World Wide Mission of the Church*. Comparatively few men could attend the afternoon meetings, but they were out in large numbers in the evening. The attendance increased steadily until on Wednesday night Emmanuel Church, in which the conferences were held, was practically filled.

Bishop Murray so arranged his engagements that it was possible for him to be present at each of these night services.

On Thursday night at the *Lyric*, the second largest auditorium in Baltimore, a men's supper was held. It was necessary to limit the attendance to a thousand and about this number sat down to supper. The galleries and boxes were thrown open to the ladies. In addition to the scheduled speakers, Dr. John W. Wood and Dr. Patton, Bishop Brent, who had just arrived from England, graciously consented to make a stirring address.

Owing to the importance of this work and the plans of the Board of Missions to push it throughout the whole Church, all the provincial secretaries were invited to be present and took advantage of this fact to hold a conference with the officers of the Board of Missions.

Bishop Burleson of South Dakota sent the Reverend Edgar F. Seigfriedt, whom he had appointed to do this work in his district, to study the campaign.

On Friday evening, in four places, the canvassers gathered for final instructions and on Sunday afternoon a simultaneous house-to-house canvass was made in every parish. The re-



SAINT MICHAEL AND ALL ANGELS—PART OF CANVASSING COMMITTEE

sults have not yet been received, but it is hoped that we shall be able to print them in the next number of *THE SPIRIT OF MISSIONS*. Partial returns from a single parish show an increase of four hundred new subscribers with

an increase in contributions of over \$4,800. This parish has 1,504 communicants and last year had 350 subscribers, using envelopes yielding \$5,000. Thus there is already an increase of 100%.

NEWS FROM MEXICO

IN March Bishop Aves of Mexico advanced the Reverend Efrain Salinas to the priesthood and ordained Messrs. Benegno Gomez and J. Andres Diaz to the diaconate. On the eleventh and twelfth of April the first convocation which conditions in the district have permitted since 1913 was held in Christ Church, Mexico City. Every clergyman on the active list was present, sixteen in all, inclusive of the bishop and two American clergymen, Archdeacon Mellen and the Reverend Allan L. Burluson. Fourteen missions were represented by lay delegates.

Besides routine business, papers were read on subjects relating to work in the district by four of the native clergy and by Miss McKnight and Deaconess Whitaker. The closing session was held at Hooker School, affording an opportunity for an inspection of the work of the school, which gave satisfaction and pleasure to all.

"El Mensajero," of Mexico City, is one of our latest exchanges. We wish we could say we have read it all, but at least part of it is intelligible to one who does not know Spanish. Archdeacon Mellen, the editor, kindly includes in this little paper some columns for English readers. The purpose of the paper is set forth in the following paragraph:

"It is hoped that the publication of notes and simple facts from the missions will tend to make the small and isolated congregations feel the sense of brotherhood and the real unity of the Church. And the report of the Archdeacon is intended to make all the clergy feel that we are fellow workers together and that all of us are called upon to render an account of our stewardship."

Those who desire to receive the paper regularly may apply to the Rev. L. J. Saucedo, Apartado 2057, Mexico City, D. F., Mexico.

How Our Church Came to Our Country

XXI. HOW OUR CHURCH CAME TO LONG ISLAND

By the Reverend T. J. Lacey, Ph.D.

I. The Cradle of Long Island Churches

THE diocese of Long Island comprises the counties of Kings, Queens, Nassau and Suffolk in the state of New York. Embraced within this territory are several parishes whose history goes back to colonial days. The beginnings of the Church in Jamaica, Flushing, Elmhurst, Hempstead, Oyster Bay, Setauket and Huntington carry us into the eighteenth century. In 1664 Long Island passed from Dutch to English rule, but in the prosperous farming communities the language, customs and traditions of Holland remained firmly implanted.

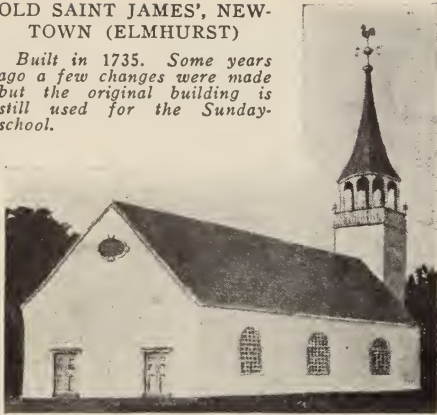
The starting point of our study is the town of Jamaica. Its name, *Genego* or *Jameco*, bears reminiscence of the Rockaway Indians from whom the site was purchased in 1656. In the opening years of the eighteenth century some Churchmen resident there sought the help of the Society for the Propagation of the Gospel in establishing the services of the English Prayer Book in their community. We have already heard of this society in previous articles of this series. It was founded in 1700 by Dr. Bray for the purpose of missionary work in foreign parts. America was a foreign field and the Church in Long Island today is an effective witness to the value of foreign missions in general and the outcome of one foreign mission in particular. The S. P. G. made prompt response to this Macedonian call and the Reverend Patrick Gor-

don received an appointment as missionary to Jamaica. He sailed from England April 23, 1702, in the ship *Centurion*. The Reverend George Keith was a fellow passenger and the Reverend John Talbot was chaplain of the vessel. Both these names were destined to take first rank in the annals of the pioneer missionary work in America. With so much piety aboard the ship had a pleasant voyage. The cabin was like a college of theology and philosophy. They reached Boston in June after a five weeks' trip and Gordon proceeded at once to New York and thence to Jamaica. A serious epidemic was prevailing. Gordon contracted fever on the journey and died after a week's illness on reaching his new home. Services were supplied for short intervals by the Reverend John Bartow and the Reverend James Honeyman. The field however was by no means an easy one as the Church met active opposition from the Presbyterians.

In 1704 the Reverend William Urquhart was inducted into the rectorship. The possession of the Church property gave rise to bitter contention. This building was of stone erected in 1699 at the junction of the present Jamaica and Union Avenues. Dissenters and Churchmen alike laid claim to it. The chancel furnishings consisted of a Prayer Book and a cushion on the reading desk. The only heating was from portable stoves. There were twenty communicants out of a population of two thousand people. Mr. Urquhart's field embraced also Flushing and Newtown (Elm-

OLD SAINT JAMES', NEW-TOWN (ELMHURST)

Built in 1735. Some years ago a few changes were made but the original building is still used for the Sunday-school.



hurst), both of which were strongholds of the Quakers.

Mr. Urquhart died in 1709 and the Reverend Thomas Poyer was appointed to succeed him. He set sail from England, was shipwrecked off the Long Island coast but managed to reach his parish with his damaged household goods. His ministry covered a period of very troublous years. Prejudice against the Church of England ran so high that the dissenting farmers refused to sell him food, and at one time he feared that he might starve to death! Untiring in pastoral labors and great in personal sacrifices he struggled heroically with inadequate financial support and disloyal vestrymen. He died of smallpox in 1732 and was succeeded by the Reverend Thomas Colgan.

Meantime the long-standing controversy over the possession of the property had reached an acute stage and was settled by a legal decision adverse to the Church. Thereupon Churchmen proceeded to erect a house of worship of their own which was opened in 1734 and is described as one of the handsomest churches in North America. Mr. Colgan's rectorship registered steady development. Under his administration a building was erected in Newtown in 1735 which is standing today. In 1746 a church was built in Flushing. He died in 1755.

The next incumbent was one whose name links the history of Long Island with the larger movements of the American Church—the Reverend Samuel Seabury, afterward bishop of Connecticut, whose father was rector at Hempstead. Seabury came to Jamaica in 1757. In 1761 the parish applied for its charter, which was granted. Saint George's, Flushing, took similar action at the same time. Seabury found that Jamaica was difficult soil. Deism and infidelity were rampant. The sacraments of the Church were neglected and there was general remissness in attending divine service. He served faithfully for nine years. After he retired from the rectorship there was an interregnum for three years until the Reverend Joshua Bloomer took charge. In 1770 the church secured a glebe through the proceeds of a lottery! Lotteries were much in vogue and as far back as Rector Colgan's time a lottery was held for the purchase of a church bell, thirteen hundred tickets being sold at eight shillings apiece. Mr. Bloomer administered the parish with tact and wisdom in critical days. His death occurred in 1790.

The Reverend William Hammell was the first rector in American Orders. He found a weak, struggling, dispirited congregation of twenty-one communicants. There were twenty-seven communicants in Newtown and thirteen in Flushing. Failing sight and health led to his resignation after five years. This was a dark period in the life of our communion in this country, and the Church in Long Island reflected the vicissitudes common to the whole situation. Political reconstruction was the order of the day. Ecclesiastical interests occupied a secondary place in men's thought. Religious indifference was widespread. In addition to these factors there was a stubborn prejudice in the popular mind against everything "English". Church and state had been so closely

identified that our Church was regarded as alien—an exotic that would not bear transplanting and could not be adapted to the changed environment.

In 1795 Newtown became an independent parish. Jamaica and Flushing jointly called the Reverend Elijah D. Rattoone in 1797. At this time Trinity Corporation came to the aid of the struggling Long Island churches and bestowed generous financial grants—an action altogether creditable to the statesmanship of that body. In 1802 Mr. Rattoone accepted a call to Saint Paul's, Baltimore. The situation at Jamaica was discouraging for nearly a decade until the coming of the Reverend Gilbert Hunt Sayres whose ministry witnessed revival of interest and prosperity. In 1822 the old church gave place to a more commodious building.

In 1830 Mr. Sayres was succeeded by the Reverend William Lupton Johnson, the first graduate of the General Theological Seminary, whose memorable rectorship covered forty years. Thus the first parish founded by the Anglican Communion on Long Island entered on its second century of existence with good promise, which subsequent years have abundantly fulfilled. Grace Church is the cradle of the Church in Long Island. Under its fostering care Newtown and Flushing came to birth in early days; Richmond Hill represents a more recent offshoot. Flushing in turn was mother of College Point, Whitestone, Bayside, Douglaston and Little Neck. Verily the vine out of Egypt had taken root and was filling the land.

II. Another Colonial Foundation

Having traced in outline the progress of the first missionary venture, we will glance at another Long Island parish—Saint George's, Hempstead—and again there is brought home to us our debt to the S. P. G., which early selected Hempstead as



GRACE CHURCH, JAMAICA

"One of the handsomest churches in North America"

one of the missionary stations to be immediately occupied. As far back as 1695 William Vesey was lay-reader there. At a later date he became rector of Trinity Church, New York. Keith and Talbot included Hempstead in their missionary circuit. The community seemed to be well affected toward the church. In December, 1704, the Reverend John Thomas established permanent services. He had spent his diaconate in Christ Church, Philadelphia. He went to London for ordination to the priesthood and returned to his new charge where the people had the reputation of being better disposed to peace and civility than they were at Jamaica. The church building was the property of the town, not of the parish, and it was meagrely equipped. There was no Bible nor Prayer Book. The minister used his own small ones in conducting service. Mr. Thomas served the parish faithfully for twenty years. His successor was the Reverend Robert Jenney who reports large congregations in summer, especially in the afternoon, and also in winter when sleighing was good. The sleigh offered a convenient means of transit before the automobile was in vogue. We



SAINT GEORGE'S, HEMPSTEAD, 1735

might note in passing that evening services were not customary before 1787 nor favorably regarded, and there was no provision for lighting the churches. The members lived for the most part at a distance from the church. A small congregation at Oyster Bay was included under Mr. Jenney's charge.

The parish at Hempstead received a charter in 1735, thus securing a corporate existence. This same year was marked by the opening of a new church building with suitable appointments which was dedicated on Saint George's day with imposing ceremony. Governor Crosby attended the dedication in great state accompanied by prominent officials and a military escort. After a ministry of seventeen years Mr. Jenney resigned to accept a call to Christ Church, Philadelphia.

The Reverend Samuel Seabury of New London, Connecticut, succeeded Mr. Jenney. He was a man of great zeal, intelligent, kindly, strong and in vigorous health. Mounted on his horse, with saddle bags strapped to its side, he became a familiar figure in the country round about with his three-cornered

hat, small-clothes and top-boots. He carried the ministrations of the Church to all parts of Queens County east of Jamaica and to Huntington, where a considerable number of people conformed to the Church, built a place of worship and petitioned the S. P. G. that "Mr. Samuel Seabury, son of the worthy missionary at Hempstead, lately graduated from Yale, be appointed catechist, to perform divine service in a lay capacity with some small allowance." The request was granted and the nineteen-year-old boy began his religious work here as lay-reader. We are already familiar with his subsequent career as rector of Jamaica and later as the first bishop in the American Church.

After the death of the senior Seabury in 1764 the rectorship of Hempstead was vacant for two years. The Reverend Leonard Cutting was inducted in 1766 and remained in charge during the Revolutionary war. He was a loyalist and his congregation were of the same mind. The high cost of living was then as now a burning problem. He complains of the scarcity and dearness of the necessities of life. The parish suffered annoyances alike from Continental and British troops, but Cutting maintained his ministrations with slight interruptions until his retirement in 1784. The congregation then sought the Reverend Thomas Lambert Moore as rector. In 1785 there took place in Saint George's Church the first ordination held in the state of New York. Bishop Seabury officiated. The candidate was Mr. John Lowe who was made deacon on November second and ordained to the priesthood the following day. Mr. Moore continued in the rectorship until his death in 1799.

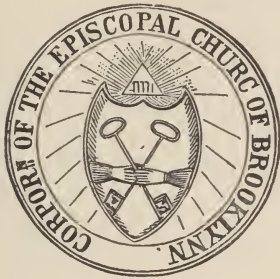
A successor was secured in John Henry Hobart, who entered on his duties on Whitsun Day, 1800. The vestry spared no effort to induce him to come, agreeing "to erect a barn, paint the parsonage and fence agree-

ably to his wishes and to supply him with as much firewood as he shall deem necessary for the use of his family." Hobart's brilliant qualities attracted the notice of Trinity Church, New York. Within the year he accepted an invitation there and Saint George's Church found a successor in the Reverend Seth Hart who continued in charge until 1829. During his ministry a new church edifice was built and Christ Church, Manhasset, entered on its independent career—the first offshoot from the old parish. Since then Rockaway, Glen Cove and Roslyn have branched off from the parent stem. Like Aaron's rod that budded the old parish gave birth to new and vigorous centers of life.



OLD SAINT ANN'S, BROOKLYN

private house then known as Number 40 Fulton Street. He gathered a little flock in a barn at the corner of Fulton and Henry Streets, and subsequently in an old British barrack, and ministered to them for a period of five years. In 1787 a church was incorporated under the title "The Episcopal Church of Brooklyn." The Reverend E. D. Rattoone, whose acquaintance we have already made at Jamaica, officiated for a short time. The church was reorganized in 1795 and called Saint Ann's, out of compliment, it is said, to Mrs. Ann Sands, one of its liberal benefactors. The Reverend Samuel Nesbitt was the rector. He was succeeded by the Reverend John Ireland in 1798. A stone church was built in 1805 when there were seventy-eight communicants. The Reverend Henry J. Feltus became rector in 1807 and remained seven years. He was succeeded by the Reverend J. P. K. Henshaw, who afterward became bishop of Rhode Island. The Reverend Hugh Smith was next, and his successor was the Reverend Henry Ustick Onderdonk, who entered on his work in 1819. There were about one hundred and fifty communicants. Under his administration a new church was erected and consecrated in 1825 by Bishop Croes acting for Bishop Hobart who was then absent in Europe. Bishop William White



Saint Ann's still retains the old seal. The engraver's mistake in the word "church" was not discovered by the vestry until the seal had been adopted.

III. The Church that is in Brooklyn

Saint Ann's is the mother church of Brooklyn. There are vague traditions of early efforts to establish services. In 1774 *Rivington's Gazette* advertised a lottery for the purpose of raising funds to build a church at Brooklyn Ferry, "there being no place in King's County for public worship where the English liturgy is used."

The first definite record of the establishment of Church services in Brooklyn is in 1784 when the Reverend George Wright officiated in a



CATHEDRAL OF THE INCARNATION,
GARDEN CITY

preached the consecration sermon. A class of seventy-two persons received confirmation. Mr. Onderdonk was elected assistant bishop of Pennsylvania and retired from Saint Ann's in 1827. The next rector was the Reverend Charles P. McIlvaine who administered the parish with great success for six years until he accepted an election as bishop of Ohio.

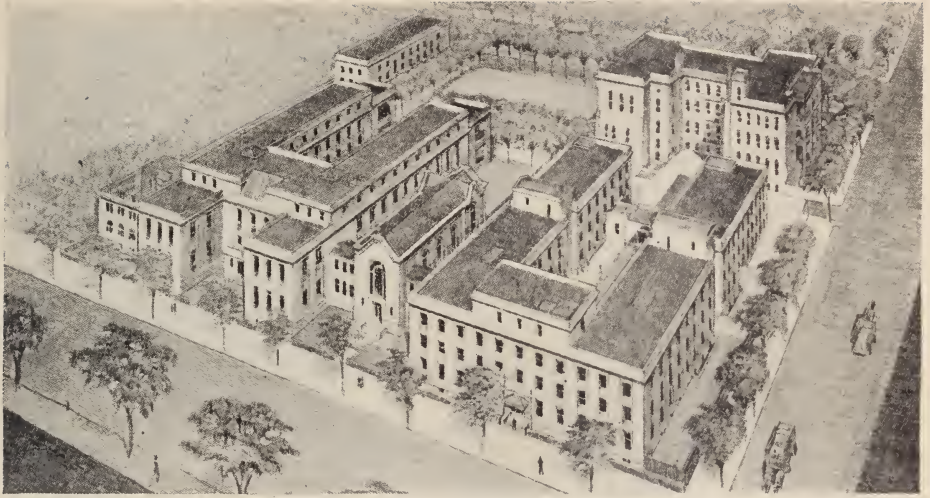
The first offshoot from the present parish was Saint John's Church, organized in 1826 in a building erected by the minister, the Reverend Evan M. Johnson, at his own expense on his own grounds. In 1833 Saint Paul's Church was organized. It was short-lived, met insurmountable financial difficulties, was dissolved and reorganized as Calvary, which in turn gave place to Holy Trinity, one of the most influential centres of Church life in the diocese. Christ Church, Clinton Street, was organized in 1835. Trinity Church, Clinton Avenue, was organized in 1835 and reorganized later as Saint Luke's. Saint Mary's Church was organized in 1836.

In 1851 there was incorporated what has become the greatest benevolent

enterprise of the diocese—the Church Charity Foundation, which embraces today a hospital, nurses' home, an orphanage, a home for the blind, a home for the aged. The property was damaged by fire a year ago and a movement is now under way to rebuild the entire group of institutions on a vastly enlarged scale and with modern and up-to-date equipment.

IV. Formation of a Separate Diocese of Long Island

Prior to the Revolution the scattered congregations on Long Island, in common with the rest of the country, were under the episcopal jurisdiction of the Bishop of London, who exercised his oversight through commissaries. Church buildings were not consecrated; confirmation was not administered; candidates for Holy Orders must make the long, perilous, expensive journey to England for ordination. For one hundred and seventy-five years the Church in America was hampered by incomplete organization. The centralizing force of the episcopate was lacking. At the close of the war the succession was secured from the English Church with the greatest difficulty. We have already in these papers seen the beginnings of American episcopacy through the Scottish Church with Seabury in Connecticut. In 1787 Provoost was consecrated bishop of New York in Lambeth Chapel. The churches in Long Island now passed from under the jurisdiction of the Bishop of London and became part of the diocese of New York. The visit of the bishop was a great event in the life of a Long Island parish where generations had lived and died without confirmation. The episcopal robes were an object of wonder and an incident related by Seabury in Connecticut illustrates the situation amongst us. Two farmers were en-



PROPOSED PLAN FOR THE CHURCH CHARITY FOUNDATION

gaged in conversation. One said: "Well, Jim, I heerd the bishop." "You did, eh?" rejoined the other. "What sort of a fellow is he? Proud?" "Proud! Lord bless you, no! He preached in his shirt sleeves!"

In the fall of 1787 Provoost confirmed one hundred and fifty-five persons in Hempstead. In June, 1802, he confirmed a class of ninety-seven in Flushing, in which masters and servants, slaves and free, knelt side by side. This was the first confirmation held in Flushing. Confirmation was not administered in Jamaica until October 15, 1808, when Bishop Moore confirmed a class of thirty. In July, 1814, Bishop Hobart confirmed twenty-three. In 1822 Bishop Hobart confirmed sixty in Flushing.

The churches in Long Island, first under the bishop of London and then under the bishop of New York, were destined in 1868 to have a bishop of their own. In this year the diocese of Long Island was organized and the primary convention made choice of a bishop in the person of the Reverend Abram Newkirk Littlejohn, rector of the Church of the Holy Trinity, Brooklyn, who was consecrated to of-

fice in 1869. The new diocese began its independent life with seventy-five parishes and ninety clergymen in that year. Today we report one hundred and seventy clergy and one hundred and forty-eight churches.

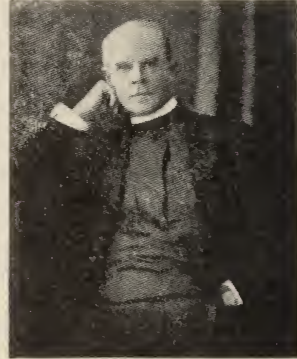
In less than ten years after its organization the diocese found itself in possession of a magnificent cathedral, see house and schools, the gift of Mrs. Stewart in memory of her husband, Alexander Turney Stewart. It is located at Garden City within the original limits of the parish of Hempstead. The Cathedral of the Incarnation stands as a memorable achievement of Bishop Littlejohn's early episcopate. His administration, extending over a period of thirty-two years, was marked by great material development. He bequeathed to his successor a strong, harmonious diocese.

The convention met in Garden City in November, 1901, and elected the Reverend Frederick Burgess to be second bishop of Long Island.

The first bishop laid foundations strong and sure. His work was one of organization and gathering resources. The keynote of the present administration is expansion. Rapid changes

of population are taking place, both in rural Long Island and in Brooklyn, and the Church is rising nobly to the task of meeting the problems of a new situation. Progress is registered in the increased efficiency of the diocesan schools and the proposed rebuilding of the House of Saint Giles the Cripple and the Church Charity Foundation. Both movements are already under way.

As we look back over the vicissitudes of two hundred years of Church life in Long Island we may well exclaim "What hath God wrought!" The achievements are His work.



BISHOP BURGESS

Class Work on "How Our Church Came to Long Island"

PREPARATION OF THE LESSON

MATERIAL may be found in Dr. Ladd's "Origin and History of Grace Church, Jamaica"; "History of Saint George's Parish, Flushing" by J. Carpenter Smith; "History of Saint George's, Hempstead" by William H. Moore; or "Saint Ann's Brooklyn: Past and Present." A wealth of matter can be gathered from the early history of New York and Long Island as a setting for the strictly ecclesiastical events.

THE FIRST FIVE MINUTES

Begin by showing the flag of the city of New York, explaining the significance of its colors and design. This will arrest attention. Say a word about Holland—the dikes, the Hague and the Peace Conference. Show some pictures of the windmills, wooden shoes, etc., leading up to the Dutch settlements of Manhattan and life and travel in colonial days. What were the conditions of mail and passenger service between New York and the Long Island towns?

TEACHING THE LESSON

I. The Cradle of Long Island Churches

1. Where have you heard of the S. P. G. before? of Keith and Talbot?
2. Who was the first missionary to Jamaica? What happened to him. Which missionary was shipwrecked?
3. What difficulties did the church in Jamaica encounter and how did Rector Colgan solve them?
4. Describe the effect of the Revolution on Church life.

II. Another Colonial Foundation

1. Who was the pioneer missionary in Hempstead? What lay-reader preceded him?
2. Describe the dedication of Saint George's Church. Was the building consecrated? Why not?
3. Tell about the rectorship of the Reverend Samuel Seabury. What did his son become?
4. What was the effect of the Revolutionary War on the church at Hempstead?

III. The Church That Is in Brooklyn

1. Locate Brooklyn and describe the beginnings of the Church there.
2. What was the origin of the name of Saint Ann's Church? Name some rectors who became distinguished Church leaders.
3. Which parish was the first offshoot of Saint Ann's?
4. What great benevolent institution of the diocese exists in Brooklyn? When was it founded?

IV. Formation of a Separate Diocese of Long Island

1. To what bishop did a candidate go for ordination in 1717? In 1817? In 1917?
2. Who was the first bishop of New York?
3. In what year did Long Island become a separate diocese? Who was its first bishop?
4. How did the diocese come into possession of its cathedral and schools? Where are they located?
5. Who is the present bishop? In what way is the diocese a justification of foreign missions?

MEETING OF THE BOARD

THE May meeting of the Board is always of interest because the schedules for the coming year are determined at that time. The Board met on May ninth with twenty-seven members in attendance. Since the meeting in February the bishop of Minnesota has died. The following minute was adopted by a rising vote:

The heroic death of the bishop of Minnesota, the Right Reverend Samuel Cook Edsall, removes from this Board one of its most valued and faithful members.

Erstwhile a missionary himself and for several years the missionary bishop of North Dakota, Bishop Edsall's vision of the Church's opportunity was broad and statesmanlike. A man of singular grace of bearing, of great fairness and generosity in debate, he won the unflinching regard of his colleagues on this Board.

In recognition of its deep sense of loss, the Board has ordered that the foregoing be spread upon its minutes and a copy transmitted to the members of Bishop Edsall's family and to the diocese.

Announcement was made of the death of Archdeacon Thomson of Shanghai and an appropriate minute passed. (See page 393.)

There were two vacancies in the episcopal membership of the Board among those elected by the General Convention. Bishop Lawrence, for many years a member of the Board, but who felt it necessary to resign to assume the heavy task placed upon him by the Church in raising the Clergy Pension Fund, was re-elected. Bishop W. C. Brown, coadjutor of Virginia, was elected to fill the other vacancy.

The treasurer's report showed receipts of \$680,318.38 to May first, being increases in the offerings of the parishes, Sunday-schools, United Offering and miscellaneous items, and

decreases in individual offerings and in the offerings of the Woman's Auxiliary and Junior Auxiliary, and in interest. To date the *One Day's Income Plan* has yielded \$32,056

A cable had been received from the bishop of Kyoto stating that his residence had been pronounced unsafe. The Board authorized him to proceed with rebuilding at a cost not to exceed \$6,000 (gold).

A committee representing the diocesan missionary committee of New York appeared before the Board in connection with important matters in the district of Tokyo.

A very interesting communication was received from the convention of the missionary district of Mexico, sending to the Mother Church its sincere and cordial salutation.

The estimates of appropriation from the bishops of the domestic and foreign fields were considered and the recommendation of the executive committee, appropriating \$1,707,816 for twelve months, being an increase of \$33,063 over the present appropriation, was adopted.

The Board adopted a resolution adding November and December to the next instead of to the present fiscal year. The officers were instructed to issue to the Church an apportionment for fourteen months from November 1, 1917, to December 31, 1918, on the basis of the new appropriation. It was further moved that the appropriation to the dioceses and districts at the rate of \$1,707,816, just made for a twelve-month year of 1918, be made effective also for the two months November and December, 1917.

Dr. Gray gave an account of his recent trip to Central America, and Bishop Harding made an address on chaplains in the army and navy.

The hearty congratulations of the Board were offered the bishop of Bethlehem on the celebration of the thirtieth anniversary of his consecration as missionary bishop of Wyoming and Idaho.

Mr. Clark gave an account of the missionary campaign held in Baltimore. (See p. 409.)

The Board adjourned to meet on the first Wednesday in October.

EXECUTIVE COMMITTEE

THE executive committee met on May eighth to consider routine matters. The appointments made and other items concerning the missionaries will be found on page 425. The Reverend Guy H. Madara was trans-

ferred from residence in Alaska to Seattle, where he will act as Bishop Rowe's chaplain and commissary.

The Reverend Edward Walker of Hankow was granted indefinite leave of absence without pay to accompany a ship load of Chinese laborers who are being taken to England for service in connection with the war.

The bishop of Porto Rico was given permission to appeal for specials amounting to \$64,000 for equipment in various parts of his district.

An appropriation was granted the bishop of Michigan City for the new Italian work at Gary, the bishop of Utah for the care of the Japanese work in that district, and the bishop of Mississippi for evangelistic work among the negroes in his diocese.

NEWS AND NOTES

TO date, gifts and pledges for Saint Agnes's, Kyoto, amount to about \$40,000.

*

MISS ELIZABETH C. PARSONS, Ann Arbor, Michigan, has complete files of THE SPIRIT OF MISSIONS for 1915-16 which she will be glad to send at her own expense.

*

THE REVEREND DR. SAMUEL N. WATSON, rector of Holy Trinity Church, Paris, France, has been nominated a Chevalier of the French Legion of Honor, in recognition of the admirable work he has done in aid of the stricken people of France and Belgium.

*

IN the March issue of THE SPIRIT OF MISSIONS the special needs of Saint Paul's College, Tokyo, were set forth by the president, the Reverend Dr. C. S. Reifsnider, who has been in

this country in the interests of the institution under his care. Before returning to Japan on April 2, Dr. Reifsnider was gratified to receive the four American flags for which he had asked, to be used at the entrances of the college and on the houses of the president and headmaster.

*

MISS ALICE S. MILLARD, 248 Bates Avenue, Saint Paul, Minnesota, writes that she has the following copies of THE SPIRIT OF MISSIONS which she will be glad to mail to anyone who needs them to complete their files: All of 1911; July to December, 1912; December, 1915.

*

AS a result of the recent evangelistic meetings at Saint John's Church, Hankow, China, thirty men—principally shopkeepers and teachers—are under instruction. Saint John's English school has opened with more than a hundred boys and many were turned away for lack of room.

OUR LETTER BOX

Intimate and Informal Messages from the Field

In the April issue of *The Western Colorado Evangel*, Bishop Touret writes a letter which should have a much wider reading than in his district. (It will be remembered that Bishop Touret is one of the two bishops of missionary districts elected at the last General Convention, Bishop Burleson of South Dakota being the other.) We have taken the liberty of including his letter in our letter box for we want you all to share it.

SOME of you are curious to know why I have chosen to live in Grand Junction when the Church owns property in Glenwood Springs. I will tell you why. It is because soon after I was elected bishop, I received a large map of Colorado, and on that map I made a red circle around every place where our Church is represented. I put the map up on the wall and began to study it. After a while I turned my attention to other things. Then I came back to the map again and looked at it hard. I kept staring at it until finally I felt sure that geographically at least, Grand Junction is the logical place for the bishop's residence. Then I began to think of Grand Junction in its relation to the Western Slope from a commercial point of view. It is the largest and most important town in the district. Its business standards influence the whole of Western Colorado. Its newspapers, its schools, its commercial enterprises all will count more and more in the coming years. And it is my belief that its religious life is going to be of ever increasing importance to the religious life of this whole Western Slope. I desire to be in the center of this forward movement when it starts. And it is going to start very soon. Western Colorado has a future. And Grand Junction's influence is going to be an important factor in this better day. I therefore chose it as a place

of residence. I know I have made no mistake. At present we can rent the Glenwood house and rent in Grand Junction. Some day we shall sell in Glenwood and buy here.

Now let me say something about our share in bringing in the Kingdom of God in Western Colorado. For we have a very real share and must assume it. Because the brethren of the Methodist or Baptist Churches have larger edifices and more people, do not believe for a moment that their influence for good can be one bit greater than ours. Our Church, even though small numerically, can exert a large influence in this country, if you and I will only be good witnesses. I am not foolish enough to believe that we can wield an influence comparable with that of some of the old dioceses of the East, but it does not take much faith or courage to declare that our influence as Church people could be infinitely greater than it is. So my first word to you is a word of *courage*. Believe in your God-given opportunity to represent Jesus Christ just where you stand. Give God a chance with your life and see where you will be led by Him.

Be prepared to have me *fishing for men* as I come among you. I cannot ever forget the loyal and devoted service of the women in their real ministry in the Church. Without them, the Church fabric might often have been broken up. But I cannot forget that our Lord chose twelve men as His helpers. And I cannot work as your bishop unless I have the hearty support and active service of the Churchmen of Western Colorado.

Be prepared to have me expect, in every mission station, *some definite work among children*. If you cannot make the Church service flourish—and it is not easy to do so—with only an occasional visit from a clergyman, you can always lead the children in Jesus' way. That requires no church building and no ordained minister. In other words, please have good Sunday-schools to show to me on my visitations, even though the formal Church service is too infrequent to mean much to the community.

And be prepared also to *identify yourselves* closely with the Cause so dear to us all. There are enough people already just approving of Christ's religion. What the Church needs is for more men and women to *identify themselves* with Christ's religion. When we do this, our living becomes distinctive, our faith becomes clear, and our hope runs high that despite the cruel war, despite the apparent slow progress of the Christian Church, despite our comparatively small missionary effort in Western Colorado, God's Kingdom is really on its way and we are helping make it a reality.



The Reverend H. R. Carson, who is doing devoted work among those most unfortunate people, the lepers of the Canal Zone, writes under date of April twenty-third:

AN article by Bishop Knight in the September, 1915, number of THE SPIRIT OF MISSIONS made many friends for our mission of the Holy Comforter to the lepers at Palo Seco, Panama. By reason of their helpful interest, I have been able to bring to the patients much that otherwise they would have been without, such as a moving picture outfit, several phonographs, a large supply of records, Christmas presents, Spanish, French and West Indian magazines, and the little necessities that arise from time to time in a family of seventy patients. I wonder if you would let me use your columns to tell some of

these good friends that right now I am desirous of securing *one good phonograph*. The smaller victrolas, what with the climate and the continuous use to which they are put, do not have a very long life, and the expense and trouble that must be taken to keep them in repair are very considerable in these parts. And so I shall be glad to have one really good victrola if it can be secured. Then, too, perhaps some church might find it possible to make a gift of a small brass altar cross, with two vases and two candlesticks to correspond—all not to cost more than \$50—to replace the wooden cross and the glass vases and candlesticks in use at present.



Those who have helped the work of Saint Peter's in-the-Mountains, Calloway, Virginia, for the past ten years will be interested in the following letter from Miss Saunders, the missionary in charge.

CHRISTMAS began at Saint Peter's on Saturday the twenty-third with the children's cantata "Judge Santa Claus" given in the schoolhouse before a large and appreciative audience. Forty of the school children took part and the chorus, solos and duets were most pleasingly sung, even the little tots keeping perfect time and tune.

Christmas day was spent by the children at home enjoying the simple toys given their parents for their stockings, after the cantata, and on Wednesday all gathered around a beautiful Christmas-tree in the church and presents and candy were given to the members.

The Christmas hymns rang out joyously in the new church and the children made an effective picture as they stood around the organ, singing, with lighted tapers in their hands.

We hope another year will see our church certainly finished and ready for consecration, and we wish all the kind friends who have helped to make this Christmas joy possible at Saint Peter's could have seen some of the happiness their work has wrought.

ANNOUNCEMENTS

CONCERNING SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Right Reverend A. S. Lloyd, 281 Fourth Avenue, New York.

Church Missions House Staff

The president and secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

II. Reverend John R. Harding, D.D., 550 West 157th Street, New York.

III. Reverend William C. Hicks, 1311 G Street, N.W., Washington, D.C.

IV. Reverend R. W. Patton, D.D., P. C. Box 845, Atlanta, Ga.

VI. Reverend C. C. Rollit, D.D., Saint Mark's Parish House, Minneapolis, Minn.

VII. Reverend Edward Henry Eckel, 211 West Market Street, Warrensburg, Mo.

Alaska

Reverend G. H. Madara.

China

HANKOW

Miss Helen Hendricks (address direct, 5001 Blackstone Avenue, Chicago).

Miss Grace Hutchins (address direct, 166 Beacon Street, Boston).

Miss Helen Littell (address direct, 147 Park Avenue, Yonkers, N. Y.).

Miss Dorothy Mills (address direct, 1 Joy Street, Boston).

Mr. J. A. Wilson, Jr. (in Third Province).

Japan

TOKYO

Reverend R. W. Andrews.

Reverend J. A. Welbourn.

Liberia

Miss M. S. Ridgely.

The Philippines

Deaconess Hargreaves.

Reverend R. T. McCutchen (in Fifth Province).

Porto Rico

Reverend E. A. Whittle.

Work Among Negroes

Representing Saint Paul's School, Lawrenceville, Va.: Archdeacon Russell, Lawrenceville, Va.; Reverend Giles B. Cooke, Board Secretary, Portsmouth, Va.; Rever-

end J. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing Saint Augustine's School, Raleigh, N. C.: Reverend A. B. Hunter.

Representing missionary work in the diocese of South Carolina: Archdeacon Baskerville, Charleston, S. C.

CONCERNING MISSIONARIES

ALASKA

Appointed—On May 8, Miss Irma R. Dayton, teacher (under U. O. W. A.).

ANKING

Appointed—On May 8, Miss Anne L. Wharton, nurse.

Sailed—From San Francisco, May 5, the Reverend F. E. Lund, S.S. "Ecuador."

BRAZIL

Sailed—From Brazil, May 3, Reverend W. M. M. Thomas and family.

CUBA

Appointed—On May 8, Miss Louise J. Magnusson, teacher.

HANKOW

Arrived—At Vancouver, April 2, Reverend E. Walker, S.S. "Empress of Russia," having left Shanghai March 17.

Sailed—From San Francisco, May 17, Mr. Harry G. Nichols, S.S. "China."

KYOTO

Arrived—At San Francisco, April 26, Mrs. J. J. Chapman and children; also Miss S. P. Peck, having sailed from Yokohama April 6 on S.S. "Ecuador."

Sailed—From San Francisco, May 9, Miss Hazel K. Frey, S.S. "Shinyo Maru."

PHILIPPINES

Appointed—On May 8, Mr. John W. Shannon.

Arrived—In New York, May 3, Bishop Brent, having sailed from England.

Sailed—From Vancouver, May 14, Reverend J. B. Langstaff, S.S. "Empress of Asia."

PORTO RICO

Appointed—On May 8, Reverend J. F. Droste (already in field).

SHANGHAI

Arrived—At Vancouver, March 5, Miss M. A. Hill, S.S. "Empress of Asia."

TOKYO

Appointed—On May 8, Miss Kathleen M. Kinsley, teacher.

Sailed—From San Francisco, May 9, Mr. J. Kobashi, S.S. "Shinyo Maru."

THE EDUCATIONAL DEPARTMENT

ALTOGETHER too few people know of the selling-department which, for some occult reason, is a part of the educational secretary's office. Here are gathered all sorts of articles from all parts of the world; from individuals—white, yellow and black; from mission schools and stations; in many cases representing the labor or the generosity of our converts. Porto Rican and Philippine lace, baskets from Honolulu, dolls and cotton laundry bags from Japan, superb embroidered cloaks from China, strings of "beads" made of mysteriously unguessable material from a Southern district—all sent to us to sell for the benefit of the particular missions contributing them. Last year, we sold fifteen hundred dollars worth. This year we hope to double the sales.



The library at the Church Missions House ought to be used more by Church workers. It is a free lending-library. Its aim is to cover, as fully as possible, the whole field of the Church's extra-parochial activities. It is especially rich in the field of missionary apologetics and of missionary enterprise. On its shelves you can find books which will enable you to refute every argument which can be brought against missions, and to acquaint yourself with the history and the present status of every mission station the world over. Here also are all of the current religious periodicals and missionary reviews. The library is in a fine, well-lighted room. People passing through New York will find it a convenient and useful place to come to.

The Department has an annual appropriation from the Board of \$250 for the purchase of books. This sum is insufficient to enable the library to keep pace with the rapid advance now

being made everywhere in the activities of the Church. Our people want the latest information, the most recent and reliable data. To supplement the income available for keeping the library up to date, Dr. Gray asked a number of people to contribute a dollar a year. The response has been fine, but we need double the present number of such subscribers. No pledge is asked for. We will notify you when the year is up and you can continue or not as you choose. A dollar bill and the sender's name and address can safely be sent by ordinary mail.

Why not do this *now*?



The following collateral reading is suggested for Courses I., II. and III. in mission study classes for 1917-18:

COURSE I.

- The Faith of the Old Testament.* Nairne (Longmans, Green).
Religious Ideas of the Old Testament. Robinson (Scribner).
Christ and the Church. Robinson (Gorham).
Acts of the Apostles. Rackham (Methuen).

COURSE II.*

- The above, together with
Where the Book Speaks. McLean (Revell).
The Word and the World. Fiske (Stu. Vol. Move't.)
New Testament Studies in Missions. Beach (Association Press).

COURSE III.

- The Life of Christ.* Burton and Mathews (Chicago Univ. Press).
Life in Palestine. Carpenter (Amer. Unit. Asso., Boston).
The Training of the Twelve. Bruce (Clark, Edinburgh).
The Apostle Peter. Griffith Thomas (Revell).
The Life of the Apostle Peter. Salmond (Scribner).

*For the teaching of this course, "Suggestions for a Missionary Study of the Bible" (Church Missions Pub. Co., Hartford, Conn.), is essential.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



INTERIOR OF CHRIST CHURCH, ANVIK

CHRIST CHURCH, ANVIK—OUR FURTHER OPPORTUNITY

By the Reverend John W. Chapman, D.D.

A friend asked what would be welcome toward the furnishings of Christ Church, when restored, and Dr. Chapman answered the inquiry in the following letter, dated January twenty-ninth. Should anyone wish to provide anything needed, please communicate with the Woman's Auxiliary at the Church Missions House, in order to avoid duplication of gifts, and to get right dimensions. We give the names connected with the various furnishings of the church now in use, feeling sure they will happily recall many sacred memories.

IT gives me a great deal of pleasure to write concerning the furnishings needed for the interior of the church, when reconstructed. Nearly everything that we have is a memorial of some kind. The font is of stone, and was given by the Newark Auxiliary in the early part of my ministry here. It was a memorial of Miss North. The Communion vessels, chalice and paten, were originally

made for the deaconesses of Massachusetts, and were held in trust by Mrs. Burnham until it became evident that they would never again be required for the original organization, when she had them suitably inscribed and gave them to this mission. They are adequate to our needs. There is another piece also, a memorial of Mr. Harrington, which I would not wish to have replaced with any other.

The prayer desk and lectern were sent to us by Mr. and Mrs. Van Note, in memory of Edwin. They are well made and appropriate. The altar was made by two of our neighbors here in early days, Messrs. Hendricks and Pickards. It is rather small, but it might be remodelled, and I should like to preserve and beautify it. By adding a super-altar and making the altar itself deeper so as to support the addition, it can be made to serve our needs very well. When the chancel is added, I hope to remodel the interior and to put in trusses to support the roof. Heating and lighting will have to be considered. We now light by acetylene gas. There are four jets, uncovered. The light is good, but it sometimes fails us at awkward moments, and I am considering electricity, or else the hollow wire system of gasoline, engine and dynamo of sufficient capacity. One hundred and twenty-five dollars would be an outside cost for installing any system, and would furnish appropriate fixtures. Another one hundred and twenty-five dollars would provide for the heating and would build a chimney. I think we should make the seats, including the clergy seats, here. The seating is very poor at present. Some of the young men are very good with tools, and fifty to seventy-five dollars ought to furnish sufficient encouragement.

I have not spoken of the altar furnishings. We have a beautiful brass cross, given us by Mrs. Johnson, of Sacramento, and vases and candlesticks given by Sister Bertha. There is a set of bookmarkers complete, except that one more of each color would be desirable. Of frontals, hangings, etc., for the altar, prayer-desk and lectern, we have only one set, in white. We have never had the rest of the colors. I have a complete set of stoles. I will send dimensions of the altar, etc., and perhaps some one will be interested. I am telling you everything, big and little, for since

we heard the joyful news I feel that I ought to leave nothing out to make the furnishings complete. I therefore mention three things more—a chancel rail, organ and a set of pictures. The organ is an old one, having seen thirty years of valiant service. It might do well still if it could be sent to some good repair shop, but it is in need of something certainly. We can make the chancel rail, but it occurs to me that someone might care to make a memorial gift. I should like a set of pictures also, representing scenes in the Life of our Blessed Lord.

Those interested in Saint Timothy's Hospital, Cape Mount, will be pleased to hear that Miss Conway wrote on Saint Andrew's day, 1916: "I trust the hospital will be finished shortly, and that I may have funds enough to carry out my training school plan. The two girls I have in training at present will have served their probation by the time the building is completed and will enter as pupil nurses."

To this Miss Ridgely adds, in an interview April 12:

One of the girls in training is from the House of Bethany, the other a young Liberian widow from the town, and both were giving very great satisfaction to Miss Conway when I left. She has had several applications for training, but I do not know whether she has the means to give this or the work for the applicants to do. I know she hopes to have both.

The roof of the hospital was about completed when I left, and the young men, former pupils of Saint John's School, have volunteered to build a native house to serve as a kitchen and an addition to the hospital. There will be one room in it to accommodate six more beds, and the patients who are not seriously ill may use these. This about doubles the capacity of the hospital. There will also be a small room to be used as a dispensary.

Miss Conway wants to start dispensary work up the country in one or two of the native towns, and I believe in one case the chief has promised to build a small native house to accommodate this work.



"BRING ME UNTO THY HOLY HILL AND TO THY DWELLING"

THE PILGRIMAGE IN THE CAROLINAS

THERE must be something especially helpful in keeping Pilgrimage in the hill country.

At Valle Crucis the school and the valley women had their share in Asheville's week. In Tryon and some other places union meetings were held, the women of different religious bodies joining in the prayer that the hearts of all Christian people may be bound together in the bonds of love and Christ's Kingdom spread through all the world.

Much careful preparation was made in the diocese of North Carolina. Three thousand slips were sent into the branches and many letters written by members of the young women's branch. A number of these girls wrote very small and as plain as printing. This made the appeal all the more personal. One parish began in November, others during the month preceding their week, to hold study classes and meetings upon the subject of prayer. In one of these, the women decided to continue reading upon the

same subject throughout the year, exchanging books at each meeting of the Auxiliary. As the result of this previous thought and effort, out of seventy-six branches, between fifty and sixty reported to the secretary.

In several instances laymen gave active co-operation. In one parish meetings were held at night, that men might attend; in another Brotherhood men especially invited all men communicants of the parish; in another they had two evening meetings in charge, and in still another eight men joined with twenty-four women in leading continuous intercessions. In four parishes this unceasing prayer was made during one day in the week. From one of these the rector writes:

Twenty-seven women of the Auxiliary divided the time from 8 A. M. to 5 P. M. Then the usual Evening Prayer was said, gathering the individual intercessions of the day, and presenting them as a whole by the parish. After that a jubilant *Te Deum* was sung by the choir, as a thanksgiving for the privileges of the day. At

no time were there less than the "two or three" gathered with the special intercessor. The intercessor knelt at the chancel rail and found there appropriate books. This time of prayer has been spiritually memorable in the parish, and we shall feel the effects for many a day.

In one parish there was a brief service held each hour, from eight to six, during each day of the week, seven members having these periods in charge.

In another, forty-two women kept twelve hours during each of the seven days, each woman had an hour in which she prayed in the church or in her room, as she preferred. In this parish the corporate Communion was the largest in its history, one hundred and thirteen making their Communion. During the week a visiting clergyman was invited to address a public school, and spoke to more than four hundred children on prayer. In a series of cottage meetings one was especially for children.

Grace School at Lawrence kept the Pilgrimage in the daily opening service, and Saint Mary's and Saint Augustine's Schools at Raleigh and the Thompson Orphanage at Charlotte had their parts also. To teachers and business women opportunity was given in the evenings.

In another place:

The six organizations of the parish entered into the week with unprecedented interest and fervor. Each organization conducted the service for an afternoon. On Wednesday, while there were continuous intercessions in the church from eight to six, at the same hours ten women in their homes were each leading an hour of devotions. Several of these ten women are invalids, and others so disabled they could not go to the church. The services of the week had an average attendance of one hundred women and girls, a large number of whom attended every service. One result of these meetings was the formation of another guild, a federation of organizations, which will bring together our people "in the bonds of unity."

In addition to the intercessions outlined for our Pilgrimage, a young woman's branch prayed daily that some member of the branch might be led to offer for service in the foreign field.

The help of their parish clergy was much appreciated in North Carolina, while one of these writes:

I think that we all felt that it was good to be in touch with such a splendid spiritual movement. Possibly we could improve on it another time, but this time the interest was vivid and the effort an honest one, carried out to the best of our ability. I claim no credit, the women were just on my heels, and I had to keep moving; blessed activity!

"We know that wonderful good has come from our week of prayer," one woman writes; another: "I have been shown that there are bigger things to pray for than just my own needs and my own trials"; again:

We feel that this study of prayer has given us a deeper insight into the fullness of the power of intercessory prayer, and that the result of the work of the class for these six weeks is an awakening to the realization of what our Auxiliary is and stands for, and hence has stimulated a desire for organized mission study, which important branch of the Auxiliary's work has heretofore received little attention and excited no real interest here.

It was a felt privilege and joy that East Carolina's week opened with the Feast of the Annunciation, the day set apart in that diocese for the corporate Communion of the branch. This year, as the feast fell on Sunday, there was the greater opportunity to share in its observance, and in several parishes the sermon was upon woman's work in the Kingdom of God. The week occurring during Lent gave occasion for frequent services, and at these services one woman writes: "The ministers gave us beautiful and helpful talks on the subjects for which we were asked to pray. Their enthusiasm and devotional help

were an incentive and uplift to us all." One service for Juniors included the Little Helpers, who were told how by their prayers for other children they joined as little pilgrims.

At noonday services for the united congregations of Wilmington, offerings were made for the Armenians and Syrians. The women gave freely and joyously.

The women of the Lutheran Church were having a week of prayer also, and a representative with greetings of love and fellowship was sent to them. At one of the services we hear:

An incident occurred which made us fully realize the power and consolation of prayer. Just before service began, the soldiers from the border marched by. We, realizing the want of unity and love in the world, and all the horrible possibilities before these men, entered the church with aching hearts, and on our knees cried out,
 "Lord, in this Thy mercy's day
 On our knees we fall and pray."

The story of other dioceses whose week came during Lent is repeated in South Carolina. In Charleston and Columbia the missionary prayers and Litany for Missions were used constantly at the Lenten services, and in Charleston the intercessions included special petitions as well as those suggested in the leaflet. Mr. Ludlow, from Hankow, visited both cities during the week, emphasizing its missionary character.

In another place a Georgia Junior officer visited South Carolina Juniors and gave them a talk on prayer. In this parish there was a celebration on Saturday morning so that the Juniors might be able to attend. From the mill village and settlement at Graniteville the missionary sent a notice and invitation to over one hundred of the women and girls in the town and through the valley, some of whom are known as associate members of our missionary family, being Baptists, Methodists and so on. This notice closed with the words: "We beg you

so to arrange your work that you can come to these services—the Sunday morning one without fail. Ask the men of your households to make this possible for you; and also come every day you can. *Pray daily.*"

From the far northwest of the diocese comes the report of an opening meeting explaining the purpose of the Pilgrimage of Prayer for "the large things" suggested in the leaflet. Here prayers were almost entirely original, composed by the women who offered them. A Junior member recited the poem "Intercessory Prayer" and throughout the week a box was kept at the door of the church, in which written petitions were placed. These petitions were gathered up by the rector before each service and presented by him to God, along with the special prayers suggested on the leaflet.

The women felt that their share in the Pilgrimage drew them nearer to each other and to God and gave them a deeper realization of the value of prayer and its power.

A PRAYER FOR OURSELVES

(From Asheville and North Carolina)

O GOD, whose judgments are in all the world, turn our hearts to Thee. Bless Thy work in this parish, in this diocese, in all Thy Church. Open our ears to hear, incline our hearts to obey, give us all a truer repentance, a stronger faith, a deeper love for Thee, and make us Thy true servants, through Jesus Christ our Lord. *Amen.*

IN JUNE

June 3-9, Chicago.

June 10-16, Michigan City and Indianapolis.

June 17-23, Springfield and Quincy.

June 24-30, Iowa and Minnesota.

Let us pray for these dioceses during their weeks of prayer.

THE JUNIOR PLAN

IT is interesting to take a leap from New York and Louisiana to learn what they are doing about the Junior Plan in Spokane and Duluth.

Mrs. Mynard, the Junior secretary of the Spokane Branch, writes:

In January Bishop Page had a conference of clergy and I was able to accompany my husband. During the sessions of this conference, Mrs. Johnson, the president, called a meeting of the Auxiliary leaders and Sunday-school workers, at which I set before the women our Junior claims, and the responsibility of the Woman's Auxiliary to this part of their work. I explained the new plan which should have for its ultimate purpose the amalgamation of the Junior Auxiliary and the Sunday-school. Later Mrs. Johnson, Mrs. Whiteford, the United Offering worker in this district, and I, with the bishop's consent and approval, went before the clerical conference.

A number of the clergy expressed themselves as heartily in favor of the Junior Plan, some saying it was the best item of Church news they had heard in a long time. We are to come before the convocation in May with a suggested scheme or plan of procedure, and are to have several meetings first with the Board of Religious Education in order to prepare something definite.

From Duluth we hear from Mrs. Morrison, president of the branch:

Up to the time I was president in this diocese, I had the Juniors in charge. In two years I succeeded in organizing every Sunday-school in the diocese as a Junior Auxiliary. The work we did was confined to Lent, and the Easter offering was the Junior Auxiliary offering. Then the Board of Missions adopted the Sunday-school as their Lenten child, and my Junior Auxiliary was *nil*. It has never fully recovered the shock. So I am heart and soul with you in this move. I have just organized four or five new branches of the Junior Auxiliary, and I suppose it will take some time to change them again, but it will be best in the end, I am sure, for all the children will receive the instruction, and will at least

have some ideals put before them. When we get the new method of the Sunday-school education going, it will be an easy matter to manage it.

As I am superintendent of our Sunday-school, I am planning that as soon as the mite-boxes are called in I shall ask the school to find out what countries our missionary society is working for and where the mite-box money is going to help. I will get them interested in the different countries, and after talking with the teachers will suggest that we all together make ourselves into a Junior Auxiliary. I have one older class on *Mañana*, and the weekly blackboard, with an occasional program and one lantern slide set a year, will, I think, give us the right to the name Junior Auxiliary.

Mrs. Wanless, secretary of the Little Helpers, writes:

The idea of making each member of the Sunday-school a part of the Junior Auxiliary is not at all new to me. The raising of the mission offering during the Lent of 1915 and in other years had been such a difficult matter that I tried to solve the problem. The superintendent of our school was doing good work, but single handed, and just before Easter I attended a sale held in the guild rooms by the Sunday-school members. I felt there must be a plan by which the money would come in voluntarily, and I wrote our superintendent asking him if he would be willing to put in Junior Auxiliary boxes or to use the duplex envelopes. I also suggested that the Sunday-school be a part of the Junior Auxiliary and turn the money over to the Woman's Auxiliary. This plan did not work out well, and was not tried the next year. However, last April the Sunday-school was reorganized, divided into departments—kindergarten, primary, intermediate, etc.—and I have been asked to take charge of the intermediate department. Once more I suggested the duplex envelope or box system, and the former has been adopted, and so far it is working beautifully. I notice in most envelopes the same amount is given in both sides. We are trying them for a year and I think the idea is that we sustain our own missionary in the foreign field.

THE APRIL CONFERENCE

MRS. BULLITT, president of the Harrisburg branch, presided over the closing conference of the season of 1916-1917, following the service in the chapel at ten o'clock. The dioceses represented were Bethlehem, Connecticut, Harrisburg, Long Island, Maine, Montana, Newark, New Jersey, New York, Southern Virginia, the Philippines and Tokyo.

The chairman of the committee on Saint Agnes's School reported that the \$12,000 required for new land had already gone to Bishop Tucker. Many who made pledges to this special are waiting till the end of their fiscal year to redeem their promises. We must remember that some \$20,000 remained to be raised in addition to money given and money pledged in Saint Louis, and it is important to keep in mind and remember this in our prayers.

Miss Lindley spoke of some of the recent changes: Miss Emery, busy with the Pilgrimage of Prayer, the Auxiliary pages of THE SPIRIT OF MISSIONS and leaflets; Miss M. T. Emery in charge of the personal boxes, but handing the Junior boxes into Miss Underhill's care; Mrs. Biller starting on her journeyings and doing much preparatory work along educational lines, with a view to visits from Miss Tillotson next fall, should she then be able to resume work. It has been suggested that there be an institute arranged for in every diocese during the next two winters, and co-operation in this preparatory work would be greatly appreciated.

Miss Lindley asked for an expression of opinion concerning next season's conferences, and it was voted to continue them monthly as heretofore, making them preparatory to the next Triennial, by considering the subjects to be brought forward then, with the full understanding that only discus-

sion and reports of progress could be made, final settlement of such questions awaiting action at the Triennial. It was suggested that the fact that the monthly conferences are open to all should be made known to the parish branches generally. It was also voted that Miss Lindley should preside over the conferences throughout the season.

Miss Delafield, chairman of the conference committee, reviewed some of the recommendations reported in February, and Mrs. Bullitt then went on to present the five subjects:

1. *The Easter Message*. "Jesus and the Resurrection"; a message of love and life.

2. *The Triumph of Opportunity*. Triumph was defined as "success causing elation"; opportunity, a call to recognition, confidence, action and patience. Opportunity involves responsibility also, and by taking sufficient thought and responsibility, we can create opportunity. Grasping our opportunities in the mission field will produce triumph for Christianity.

3. *Suggestions for Summer Effort*. Establishing a traveling library in a hotel at a summer resort, with a reliable volunteer to take charge of the distribution of the books among the guests; urging recruits to summer schools and conferences, full information of which may be had from the Church Missions House; a summer correspondence course on the text book for the coming season, to be issued by the Educational Department, by which prospective leaders might prepare themselves for their next winter's classes; making acquaintance with Juniors; holding social meetings on porch or lawn, with a missionary speaker; a picnic to a country church, with dinner served, an interesting address given, and a delightful drive in the evening; Sunday evenings at the seaside devoted to missionary lectures

with lantern slides. In some places omitting meetings during the summer interfere with the interest and harmony established during the winter months. In others, summer meetings seem the only ones possible because of bad roads at other seasons. Visitors to summer places were urged to become acquainted with the permanent residents and to share with them their knowledge and inspiration, making them feel the largeness of the missionary work. A branch whose week in the Pilgrimage of Prayer comes in the middle of July, in view of the extreme heat was advised to hold meetings in the early morning and evening, and to emphasize the early corporate Communion. In one community the summer was used for the making of jellies, cakes, etc., through the sale of which \$350 came in, providing outfits for eleven Indian boys and girls, and another year, \$1,000 towards Saint Luke's Hospital, Tokyo.

4. *Volunteers; Their Choice, Training and Development.* We often do not find volunteers because we fail to look for them. Persons likely to volunteer should be sent to summer conferences. Such persons might be helped to go by the parish or diocesan branch, by a private individual, by an alumni association of a summer school. Special technical training, such as teaching, nursing, etc., is not necessary before volunteering. From our Juniors and our Section B we must look for our volunteers, and to our new Junior plan, as one of its first aims is to teach the children from their earliest moments the importance of missions.

5. *How Answered Prayer Tests Our Purposes.* Mrs. Bullitt had sent out reply postals to all the diocesan presidents, giving the five subjects of the conference. Among the few that were returned were some most interesting questions. From Oregon: "Do we look sufficiently for the leading in God's answer?" From Minnesota:

"Should we not expect it to test the purpose?" From Virginia: "May we have a list of the doors open by prayer into which we had not yet entered?" From California: "Is it not a challenge to fulfil our part in accomplishing what we have asked?" From Georgia: "Why do those of us who really believe in the efficacy of prayer hesitate to speak of this in ordinary conversation with our friends?" From Ohio: "Does not the test throw greater responsibility upon us?"

In answer to the direct question: "Is prayer answered?" the conference was reminded to study history and see how often we can see there the answer to prayers of a former generation, who waited long and never saw the answer. In the privilege of having a license to teach in Japan, the right to preach in China, in many developments of later years in both domestic and foreign work, we see the fulfilment of prayers which those who went before us prayed. "We often do not think of these prayers that went before our own, or we would regard them surely as open doors waiting for us to pass through by the same means and so go on to the better things beyond. How often the answers to our prayers reprove our faith! How often they place greater responsibility upon ourselves! Let us consider therefore what it is that we would have and make our petitions vital, for they will be answered far beyond our expectations."

Deaconess Hargreaves visiting from the Philippines spoke a few words of the work under Father Staunton at Sagada and Bontoc. The response from the Igorot is one of the most heartening experiences imaginable. When we consider the number of people who come gladly to the services held on Friday mornings in Besao, and the fact that small children walk ten miles every Sunday to attend services in Sagada, the work may be said to be progressing in a most encouraging manner.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,548 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from October 1st, 1916, to May 1st, 1917.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to May 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to May 1st, 1917
PROVINCE I.			PROVINCE IV.		
Connecticut	\$57,445	\$21,714.34	Alabama	\$8,604	\$1,917.87
Maine	4,692	1,055.77	Atlanta	5,614	1,688.22
Massachusetts	83,717	45,717.99	East Carolina	4,158	3,382.97
New Hampshire	6,411	2,105.28	Florida	4,948	1,178.59
Rhode Island	23,398	12,270.73	Georgia	4,607	1,698.81
Vermont	5,400	2,565.45	Kentucky	8,146	2,399.95
W. Massachusetts	15,285	7,338.04	Lexington	2,597	1,259.45
			Louisiana	8,494	3,005.90
	\$196,248	\$92,767.60	Mississippi	5,513	2,468.19
			North Carolina	7,192	2,993.90
PROVINCE II.			South Carolina	9,195	4,218.52
Albany	\$28,115	\$8,543.30	Tennessee	8,873	2,989.71
Central New York	25,535	9,005.69	Asheville	2,461	910.39
Long Island	63,474	17,230.90	Southern Florida	2,400	790.30
Newark	45,356	25,901.69		\$82,802	\$30,902.77
New Jersey	32,589	10,476.51			
New York	279,468	118,574.99			
W. New York	29,796	9,553.75			
Porto Rico	144	193.96			
	\$504,477	\$199,480.79			
PROVINCE III.			PROVINCE V.		
Bethlehem	\$21,642	\$4,600.72	Chicago	\$47,943	\$14,462.62
Delaware	5,182	3,943.04	Fond du Lac	3,873	1,903.53
Easton	3,097	828.72	Indianapolis	4,765	1,176.81
Erie	7,071	1,965.25	Marquette	2,555	655.90
Harrisburg	11,407	2,682.06	Michigan	17,898	7,693.69
Maryland	34,454	12,575.77	Michigan City	2,571	1,061.46
Pennsylvania	143,704	63,135.01	Milwaukee	10,957	2,054.88
Pittsburgh	26,119	9,508.23	Ohio	24,617	8,978.60
Southern Virginia	20,422	6,723.76	Quincy	2,990	1,228.49
Virginia	15,618	13,879.70	Southern Ohio	16,345	7,246.46
Washington	25,523	8,416.55	Springfield	3,890	737.28
W. Virginia	6,900	3,360.44	W. Michigan	6,845	2,214.94
	\$321,139	\$131,619.25		\$145,249	\$49,414.66

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to May 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to May 1st, 1917
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$9,560	\$1,262.09	California	\$13,113	\$2,743.64
Duluth	3,525	1,291.69	Los Angeles	15,416	2,754.78
Iowa	8,375	1,830.15	Olympia	5,434	575.41
Minnesota	16,450	3,625.15	Oregon	4,052	421.70
Montana	5,035	1,435.78	Sacramento	2,487	607.01
Nebraska	4,127	993.08	Alaska	926	453.95
North Dakota	2,166	336.23	Arizona	1,305	576.54
South Dakota	3,358	972.23	Eastern Oregon	692	121.15
Western Colorado ..	635	323.33	Honolulu	1,857	542.55
Western Nebraska ..	1,496	587.87	Idaho	2,226	530.20
Wyoming	2,425	668.07	Nevada	755	190.05
	\$57,152	\$13,325.67	San Joaquin	1,367	570.85
			Spokane	2,571	331.49
			Philippines	445	.....
			Utah	1,008	118.00
				\$53,654	\$10,537.32
PROVINCE VII.			Anking .....	.....	\$7.50
Arkansas	\$3,386	\$1,096.57	Brazil	\$223	.....
Dallas	3,521	948.18	Canal Zone	179	102.25
Kansas	4,596	625.10	Cuba	746	22.55
Missouri	14,168	5,017.77	Hankow .....	.....	.....
Texas	7,794	3,919.01	Kyoto .....	.....	.....
West Missouri	5,897	1,280.22	Liberia	374	245.00
West Texas	2,410	573.77	Mexico	374	.....
Eastern Oklahoma....	1,277	935.46	Shanghai .....	.....	44.00
New Mexico	1,122	582.70	Tokyo .....	.....	44.00
North Texas	791	428.77	European Churches ..	1,490	350.00
Oklahoma	1,106	531.79	Foreign Miscellaneous.	.....	3.25
Salina	844	387.75		\$3,386	\$774.55
	\$46,912	\$16,327.09	Miscellaneous .....	.....	\$2,111.02
			Total	\$1,411,119	\$547,260.72

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	TO MAY 1, 1917	TO MAY 1, 1916	INCREASE	DECREASE
1. From congregations	\$385,100.85	\$377,096.30	\$8,004.55	.....
2. From individuals	51,710.71	53,158.36	.....	1,447.65
3. From Sunday-schools	52,285.72	20,082.81	32,202.91	.....
4. From Woman's Auxiliary	58,163.44	65,261.70	.....	7,098.26
5. From interest	70,449.60	104,069.61	.....	33,620.01
6. Miscellaneous items	6,608.06	5,126.09	1,481.97	.....
Total	\$624,318.38	\$624,794.87	.....	\$476.49
7. Woman's Auxiliary United Offering.....	56,000.00	48,000.00	8,000.00	.....
Total	\$680,318.38	\$672,794.87	*\$7,523.51	.....

APPROPRIATIONS FOR THE YEAR

OCTOBER 1, 1916, TO OCTOBER 31, 1917

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad.....	\$1,770,599.72
Total receipts to date applicable on appropriations.....	\$680,318.38
Balance on hand October 1, 1916 (of which Legacies, \$50,000).....	81,508.91
	761,827.29
Amount needed before October 31, 1917.....	\$1,008,772.43

*Easter Sunday came fifteen days earlier this year than last year. Therefore there has been that much longer time this year in which to receive the Sunday-school Lenten Offering. Making adjustment for this difference in time, the apparent increase of \$7,523.51 to May 1, reported above, becomes a decrease of \$41,358.20. In September, 1915, we received \$25,189.93. Of course, there is no September as a first month in this year's report. Allowing for this, therefore, it reduces the shortage to \$16,168.27. Again in November and April of last year's business was received \$31,184.46, being the accumulated income from the Mary R. King Estate, and which will not come again. We may say, therefore, that the receipts from other sources show an increase of \$15,016.19. Last month the increase shown was \$22,776.08.

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